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CAUSE OF PEACE.

deem the following remarks of the " Moral idvocate," worthy the attention of our readers. they breathe a little too much of a warlike pirit, the responsibility is not ours; and if it be membered that "oppression makes a wise man mad," it is probable that the honest writer will not be severely blamed. It is time that every good man had become an advocate for Peace; that the voice of the country were nised to a pitch of remonstrance against was hat should compel the hundred headed monter to retire to the den whence he issued, nearwaix thousand years ago, to raise the arm of Cain against his brother, and to perpetuate misery and death in their most frightful forms, through all succeeding generations to the prewent. We beg our readers to compare the expense that attends preparation for prosecuting a system of legalized murder, with the expense of preparation for the ministry of peace. It costs \$2,000 to fit a man to regulate the work of human butchery. The same sum will fit eight or eren ten men to go through the world, proclaiming "peace on earth and good will to men."-Yet scarce a whisper is heard against the appropriation of 500 or a 1000 dollars a year, for the education of a rich military officer, while every cent expended for the education of poor and pious youth for the Gospel Ministry, is regarded by multitudes as worse than wasted!

MILITARY ACADEMY.

feel some delicacy in touching this subject, dishall only do it as far as the objects of the onl Advocate, demand that the measures and tutions of our government should be brought view. These measures and institutions are ly interesting to us all, not only from our own eply interesting to us all, not only interesting to us all, in their prosecution and iridual responsibility in their prosecution and ult but from their effects on our country, and e great family of mankind.

The Academy at Westpoint is designed for givoung men a military education, under the paage, and at the expense of the general govern-The cadets are generally selected out of e first families of the nation, for wealth and ince. They are placed at the academy, not at expense of their fathers, but of the govern-nt. The committee of Congress say: " it is ell known that young men have been sent to the emy for the purpose of receiving a general ucation, without the intention of engaging in litary service." And further on in the report "they have estimated the pay, subsise, the expense of professors, teachers, &c. and -" the average amount for each let exceeds 500 dollars annually, without inng the interest of the money expended on the blic buildings, the principal of which exceeded 000." It also appears from this report, the average number at the academy is 230, that after making allowance for those who go private life, the cost to the government, of edua young officer at WestPoint is about \$8,000. ese particulars are given only to present to some striking features of the institution. It is not the design of the Moral Advocate to dis-

in the political question, whether it is correct principle or expedient in practice, for the gopreet for the public treasure to educate men In the high offices in government, either civil or ary, to derive to themselves the highest hoand emoluments the government can bestow tre questions which belong to the politician restigate. But the Moral Advocate, perhaps, be admitted to enquire, why it is that War, what is the same thing, the military profession, ald thus be made the darling object of the go ent, while the profession of Peace is the only on that is not tolerated? All the various and systems which have ever been conto he sanctioned by Christianity, and even which strike not only at christianity, but at gion, and all morality, have been embraced grand system of Toleration, that has sprung mour republican principles: provided such fors do not commit any evert acts of violence peace of the community. But the profeseace, provided that profession be realized only left without the pal of toleration, but e the object of direct persecution. Is it or war, that is to be desired for the general on of mankind? Is it peace or war that the es of government are calculated to pro-The government has established a system ral training for the purpose of learning men art of inflicting death with the greatest exand effect," for reconciling them to the human slaughter, and of associating the of honor with such scenes of human destrucind wretchedness. They have established a in which the pupils, instead of paying for on, receive a premium. They have retuition, with all their accommodations, and pay," because the art of war is one of the al branches taught. And these faducehave been held out heretofore, even though rent into private life, that they might im-ind carry along with them, into ther respeccitcles the military character. The commitmon this view, and without objecting to it niciple, merely deny it as to fact, by saying hose who thus retire into private life did so they had acquired the most important s of the military science.

such is the partiality and patronage offered government, for the profession of war, that who will adopt it are thus nursed, each aid, and applauded, though aiready rich, and the avenues to fame and influence fairly or the professes the he will adopt it are thus nursed, educatthem. But the man who professes the ples of peace and of universal benevolence ed into the dark shades of contempt. But sweet retirement, he could remain, with ing at the smiles of office that are beonothers. Though he may contribute to notion of those principles of moral and re-lectitude which are the main pillars of hupiness, as well as of stable governments he may contribute to the diffusion of that ace, er in other words that knowledge of without which man would lapse into barand government, order and happiness nk into min together—Though he may od to the hungry, clothes to the naked, and clothed with the high messages of heaven yet because he will not learn to commit cording to art, he becomes obnoxious to m!-while the man who has fought repension, and the youth who says he will educated, paid, and nursed with the fondality of the government, the man who I am a christian and cannot fight," is turno the officer to be immured in a dunge

or deprived of his little hard earned property. He becomes, like his Divine Master, ranked with malefactors. The officer grasps his property at discretion. His tenderest connections in life, who depend on him for sustenance and comfort, may be deprived of both, may themselves be cast on the charity of a cold unfeeling world, for the monstrous crime of professing the principles of peace, as in-culcated in the Gespel!!

Such is the plain simple state of facts, resulting

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no doubt, from a lack of that investigation of the subject, which its importance demands. That those who direct the measures of our government look at the subject in this point of view, I cannot suppose. And that such is the real state of the , cannot be denied.

And what can be expected to result from this partiality in favor of War? The profession of pa-cific principles, is not only held up to view, as odious and even criminal, but it draws down the heavy hand of power, inflicting, in many instanneary hand of power, inflicting, in many instances, grievous sufferings. And yet peace itself, is called one of the greatest blessings—but men must not profess it—must not practically promote it, if they do, they subject themselves to fines and confiscations of property. While war—an acknowledged calamity—a calamity at the head of the awful catalogue of those which embitter life, and deeply darken all its fairest prospects-is made the favorite object of government, for which the treasure and applause of the nation are poured out in profusion. So far then, as the prevalence of one or the other policy can be influenced by the go-vernment, that influence goes to render war popular, and a source of emolument.

And is it not a natural result to be expected that if war be rendered popular, be made the road not only to honor, but to wealth—if a fondness for war be instilled into the minds of youth, with the very rudiments of their education, that it will

become frequent? We know the force of custom: the powerful influence of those causes which operate through the medium of education, example, and early associa-tion of ideas with those great idols Wealth and Fame. And is it not to be expected that a nation thus made military by profession, will become so by choice and by practice?

The state of the civilized world, is such as to favor the cultivation and diffusion of pacific principles. What might not be the effect of the example of one single nation, like the United States, were such a nation, to avow the unlawfulness and inexpedience of war, and direct their measures by pure pacific principles? There is no nation in the world that could make the experiment with more fair prospects of success than the United States. We are remotely separated from the military and intrigueing governments of Europe. Hence it would be easy to keep out of their jarring and contending politics, and guard against collisions with them. On this side the Atlantic there is no power with which we might be supposed to come in conflict. It was on this continent the experiment was tried by William Penn. And that experiment produced a result that the historian can but contemplate with satisfaction. And if on this continent the experiment should be extended to a larger scale, it would not only be an event from which more human happiness might be derived, but with the principle practically tested as it has been, it could not be considered as dangerous, or

Rome became the mistress of the world by the power of her armies. To the nations around her he was the instrument of destruction, within her own bosom she bore the seeds of discord and mi-One military adventurer after another, climbed to the pinnacle of power over the ruins of his predecessor, and each in his turn, made large expenditures of the wealth, the happiness and the lives of individuals. Thus while the conquests of Rome, were rolling as a torrent, without scarcely varying its course, the factions of Rome, like an eddy, were circulating with an unceasing round of rapine, assassination, murder, and every species of outrage. At length in the enjoyment of the proud title of "the Mistress of the world," she tumbled to ruin by the greatness of her own weight.

Rome from its foundation as an empire, assumed military character. They carried the military science to greater perfection than any other nation at that day in the world. The greatest pains were taken to inspire the youth with a love for military enterprise, and this was made almost the sole neans of acquiring honor, wealth, or power. An inceasing desire of wars and factions was the conequence. And the military skill of her generals, hus powerfully contributed to the general mass of uman misery.

Thus, if we consult the history of past ages, we cannot find an example in which the peace and safety of a nation has been secured, by inspiring the youth with a taste for military pursuits. have they been ultimately secured by military skill. Pompey rose to the pinnacle of power and fame, Cesar conquered Pompey, Brutus and Cassius murdered Cesar—Anthony subdued Brutus and Caesius, and was himself overthrown by Augustus. But thousands, nay millions, of lives were the victims of these schemes of ambition. Aubut he saved himself, not by prosecuting new wars, but by promoting peace—for it was in his reign that the temple of Janus was shut, twelve years, indi-cating peace throughout the world, immediately before the coming of our blessed Lord, emphatical-ly called the Prince of Peace.

When we reflect that the United States is thus ctively acquiring a military character, and giving her young men military educations, it is to be expected that a strong impulse will be given to public opinion in favor of military enterprises.

For the Boston Recorder.

CEYLON MISSION.

One of the American Missionaries in Ceylon, has transmitted to his friends in this country, an account of that Mission, from which the following

extracts are made. In speaking of the employment of the Missionaries, I do not wish to be understood that each does actually accomplish daily what I represent to does actually accomplish daily what I represent to be the rotine of duty. The great object to which their attention is at present directed, is the acquisition of the native language. Although all do either statedly or occasionally preach in Tamul, yet many years of close application is necessary, in order to acquire that readiness in the language which is requisite to the pleasant or profitable discharge of Missionary labor. It is much to be regretted that the views of the public, on this subcharge of Missionary labor. It is much to be regretted that the views of the public, on this subject, have not been corrected. No sooner has the Missionary left his native shores, than the Christian public are waiting impatiently to hear of success. Having waited two or three years without any particular interesting intelligence, they begin to be discouraged; and, perhaps, at length abandon the object of their fond expectation. The friends of missions should remember that nearly one year is spent in repairing to the field. Another year, perhaps, is occupied in seeking out and preparing a place for residence. Then,

after two years, the Missionary is able to apply himself closely to the acquisition of the language. At the expiration of the third year, he may commence, on a very limited scale, preaching to the people in their own tongue; till which time, the people generally must be ignorant of his object. Now he begins to declare to idolaters, another Prince and a Saviour. They are not a people ready to receive the word, but subjected to a set of men or teachers, whose interest is throw every obstacle in the way of him, who would bring them to a knowledge of the true God. Even at this period, instead of fluding the Missionary constantly engaged in active labors among the people, he should be souget in his study. When he begins to preach, the language is not yet attained. He is still making slow progress in the acquisition of a language that has no afficulty with his own. Perhaps at the end of six or seven years, if he has been blessed with ordinary health, it may be ex-pected that he has made such proficiency as to be a complete master of the language. I say this of Missionaries who have not had any assistance from those who have acquired the language, and can render the path easy to others."

After giving a minute account of the manner in which they occupy their time, the meetings of the Missionaries at the different stations, and the meetings of all the Missionaries of the different

denominations, the account proceeds thus:

"In our labors among the people, we visit from two to eight families, per day. Sometimes we make long excursions into some distant villages, for 2, 5 or 8 days, carrying with us two or more boys from our schools. from our schools, provisions, &c. At such seasons, particularly, we feel the want of tracts. Passing through villages where the Gospel was never be fore heard, we find hundreds who can and would read, had we books or tracts to give them. alas! we have none; no Bible, no tract, to shew the poor heathen how to fee from the wrath to come. The only tracts we have ever had, have been written on the olla, procured, of course, at great expense. Perhaps in all our mission, we have distributed 200 that we have obtained in that way. O that we had one cent; one shilling; one dollar, to purchase, or to got a supply printed.
"We consider the labors of our native brethren

of great value to the mission. Their constitution is adapted to the climate; they arefamiliar with the language; are fully acquainted with the religion and all the peculiar notions of the heathen; are men of talents, of piety, of influence; are laborious men. Their value can hardly be estimated. Their time is occupied in study, in visiting schools, and more particularly engaged in preaching from place to place; testifying repentance towards God and faith towards our Lord Jesus Christ.

"I now come to that branch of our mission which we consider the most interesting-boarding schools. I mean schools composed of native boys and girls, under our immediate care and instruction; who are clothed and fed by the liberality of schools there are four. The number of scholars in all is 90. The principal object to which we direct the attention of these children in the attainment of Christian knowledge. We do not neglect other useful branches. The children are assembled at sun-rise, for worship; when the Scripture is read and explained. After worship, some go to their books, some go to work in the garden, & some to play. At 8 o'clock, they are called to their breakfast hall. Being scated on the floor in a circuit, their plates before them, the cook sains cle, with their plates before them, the cook going round gives to each his portion of rice and curry. All kneeling, the oldest asks a blessing. Being again seated, they eat, conveying their food to the mouth with their fingers, as is their custom. Breakfast being ended, they retire to the water drink; wash their plates, and return their places where thanks are given. Thence go to the school room where they remain till twelve, and from two till after worship at sun-set.

"These children at all seasons, whether at stu dy, work, or play, are within our gates, so that their intercourse with the heathen is cut off. Being thus separated from their heathen friends, & being thus taught, their prejudices and foolish notion gradually leave them. I presume to say that the greater part of them would feel grieved to be call-ed heathen. Among these 90 children, five boys, who have for some time given decided evidence of their piety, have been admitted to our church. Their walk has thus far been very consistent. For ome time past, they have been unwearied in their exertions to bring others to a knowledge of the truth. These five, with others who are almost persuaded to be Christians, render very important

ervice to the mission. When our mission was established, a femal who could read was not to be found in the whol population of this district, amounting to upward of 200,000 souls. But now there are twenty male children connected with our mission, man of whom have learned to read. Of these 20, two ave given some evidence of their conversion They go from house to house with the Testamer in their hand, reading to ignorant and degraded females, the glad tidings of great joy. It is won derful that they are not driven away. Instead of that, they are received kindly, listened unto attentively, and even invited to come again. How ruitless have been our attempts hitherto to bring the fentales around us even to the hearing of the Gospel. But now, how much cause for gratitude to God for such displays of his mercy and grace,—for such heralds of salvation.

"You, my friends, are in some degree aware of the degradation of the females in India:—that in the degradation of the females in India:—that in the estimation of the other sex, they are but a little remove from the beasts that perish. It is almost impossible for you to form a just conception of their miserable condition. Their understandings are indeed darkened. They are born in ignorance, and being excluded altogether from society, what opportunity have they for cultivating their minds. They are not taught. To refinement or accomplishment of any kind they are entered to their minds are them from the standard of their minds. ment or accomplishment of any kind they are en-tire strangers. Is there no way to raise them from their degradation? Will not the females of Ame-rica, who are so highly distinguished for their pri rica, who are so highly distinguished for their privileges, cast an eye of pity upon the unprincipled females of India? When you behold the wretchedness of those who think themselves only born to serve and perish, will not your eye affect your hearts? Is there no compassion, no bowels of mercy? I have often heard you mourn and pray for the heathen. But be assured the half was not told you. Come to Carlon. See the rank which told you. Come to Ceylon. See the rank which the females hold in society. See how destitute of all feekings which belong to women—then you will have compas

Should it please God to spare me a little longer, I intend to make greater exertions in their behalf. Will you not be co-workers with me. The plan which I have conceived will require your aid in order to put it in execution. I intend to make a great effort to establish a female school similar our out schools. But how can it be supported there no way by which a fund can be raised in the circle of my acquaintance. I think I can say with a good degree of certainty what would be the expense of such an establishment. A house will cost about thirty dollars. Then for the supcover every expense. Were I among yeu, I am sure some course could be adopted to secure this small sum. It being an establishment for females, let a society of young ladies be formed to contri-bute monthly for its support. But to obtain a lit-tle fund to cover the expense of building, &c. some gentlemen, say in W. or N., or some friends to the cause elsewhere, I am sure will give their mites. I have no doubt but the object can be accomplished. But should it fail, the money shall be appli-ed to some other particular object.

DEITIES OF THE NORTH AMERICAN

Extract from an Essay on the Religion of the Indian Tribes of North America .- By SAMUEL F. JARVIS, D.D. Rector of St. Paul's Church, Boston Charlevoix, who had all the opportunities of ob-

charlevoix, who had all the opportunities of ob-taining information which personal observation, and the united testimony of the French Missiona-ries could give, is an unexceptionable witness with regard to the Hurons, the Iroquois, and the Algon-quins. "Nothing," says he, "is more certain, though at the same time obscure, than the conception which the American savages have of a Supreme Being. All agree that he is the Great Spirit, and that he is the Master, Czeator, and Governor of the world." The Hurons call him Areskoui; the Iroquois, by a slight variation, Agreskoue. He is, with them, the God of war. His name they invoke as they march. It is the signal to engage, and it is the war-cry in the hottest of the battle. But, beside the Supreme Being, they believe in an infinite number of subaltern spirits, who are the objects of worship. These they divide into good and bad. The good spirits are called, by the Hurons, Okkis; by the Algonquins, Manilous. They suppose them to be the guardians of men, and that each has his own tutelary deity. In fact, every thing in nature has its spirit, though all have not the same rank, nor the same influence. The animals they hunt have their spirits. If they do not understand any thing, they immediately say, It is a spirit. If any man performs a remarkable exploit, or exhibits extraordinary talents, he is said to be a spirit, or, in other words, his tutelary deity is supposed to be of more than ordinary power. It is remarkable, however, that these tutelary deities are not supposed to take men under their protection, till something has been done to merit the favor. A parent who wishes to obtain a guardian spirit for his child, first blackens his face, and then causes him to fast for several days. During this time it is expected that the spirit will reveal himself in a dream; and, on this account, the child is anxious ly examined every morning with regard to the visions of the preceding night. Whatever the child happens to dream of the most frequently, even if it happen to be the head of a bird, the foot of an animal, or any thing of the most worthless nature, becomes the symbol or figure under which the okki reveals himself. With this figure, in the conception of his votary, the spirit becomes iden-tified; the image is preserved with the greatest care—is the constant companion on all great and important occasions, and the constant object of consultation and worship. As soon as the child is informed what is the nature or form of his protecting deity, he is carefully instructed in the obligations he is under to do him homage—to follow his advice communicated in dreams—to deserve his favors-to confide implicitly in his care-and to dread the consequences of his displeasure. For this reason, when the Huron, or the Iroquois, goes to battle, or to the chase, the image of his ok-ki is as carefully carried with him as his arms. At lisades surrounding the camp, with the face turn-ed from the quarter to which the warriors, or hunters, are about to march. He then prays to it for an hour, as he does also in the morning, before he continues his course. This homage performed, he lies down to rest, and sleeps in tranquility, fully persuaded that his spirit will assume the whole duty of keeping guard, and that he has nothing to

With this account of Charleyoix, the relation which the Moravian missionaries give, not only of the Iroquois, but also of the Lenapes, or Dela-wares, & the numerous tribes, derived from them, perfectly accord. "The prevailing opinion of all these nations is," says Loskiel, "that there is one God, or, as they call him, one great and good Spirit, who has created the heavens and the earth, and made man and every other creature." But beside the Supreme Being, they believe in good and evil spirits, considering them as subordinate deities." "Our Missionaries have not found rank polytheism, or gross idolatry, to exist among the Indians. They have, however, something which may be called an idol. This is the Manittoo, representing, in wood, the head of a man in miniature, which they always carry about them, either on a string round their neck, or in a bag. hang it also about their children, to preserve them from illness, and ensure to them success. When they perform a solemn sacrifice, a manitto, or a head as large as life, is put upon a pole in the middle of the house. But they understand by the word manilto, every being to which an offering i made, especially all good spirits. They also look upon the elements, almost all animals, and even some plants, as spirits, one exceeding the other in dignity and power. The manilles are also conin dignity and power. The manittes are also considered as tutelar spirits. Every Indian has one or more, which he conceives to be reculiarly gi-ven to assist him, and make him prosper. One has, in a dream, received the sun as his tutelar pairit, another the moon; a third, an owl; a fourth a bufialo. An Indian is dispirited, and consider himself as forsaken by God, till he has received a tutelar spirit in a dream; but those who have been thus favored are full of courage, and proud

of their powerful ally."

This account is corroborated by Heckewelder, in his late interesting history of the Indian nations. "It is a part of their religious belief," says he, that there are inferior manilles, to whom the great and good being has given the rule & command over the elements; that being so great, he like their chiefs, must have his attendants to execute his supreme behests; these subordinate spirits (something in their nature between God and m see and report to him what is doing upon earth; they look down particularly upon the Indians, to see whether they are in need of assistance, and are ready at their call to assist & protect them against danger. Thus I have frequently witnessed in-dians, on the approach of a storm or thunder gust, address the manitto of the air to avert all danger from them: I have also seen the Chippeways, on the lakes of Canada, pray to the manitto of the from them: I have also seen the Chippeways, on the lakes of Canada, pray to the manitto of the waters, that he might prevent the swells from rising too high, while they were passing over them. In both these instances they expressed their acknowledgement, or shewed their willingness to be grateful, by throwing tobacco in the air, or strewing it on the waters."—" But amidst all these superstitions notions, the Supreme Manitto, the Creator and preserver of heaven and earth, is the great object of their adoration. On him they rese

port of the school, three dollars per month will | their hopes—to him they address their prayers, & make their solomn sacrifices.1

The Knistineax Indians, who inhabit the conntry extending from Labrador, across the continent, to the Highlands which divide the waters on Lake Superior from those of Hudson's Bay, ap-pear, from Mackenzie's account, to have the same system of one Great Supreme, and innumerable subordinate deities. "The Great Master of Life," to use their own expression, "is the sacred object of their devotion. But each man carries in his of their devotion. But each man carries in his medicine bag a kind of household god, which is a small carved image, about eight inches long. Its first covering is of down, over which a piece of bench bark is closely tied, and the whole is enveloped in several folds of red and blue cloth. This little figure is an object of the most pious regard."

It is remarkable, that the description given by Peter Martyr, who was the companion of Columbus, of the worship of the inhabitants of Cuba, perfectly agrees with this account of the Northern Indians by Mackenzie. They believed in the existence of one supreme, invisible, immortal, and om-nipotent Creator, whom they named Jocahuna, but at the same time acknowledged a plurality of subordinate deities. They had little images called Zemes, whom they looked upon as only a kind of messengers between them and the eternal, omnipotent, and invisible God. These images they considered as bodies inhabited by spirits, and oracular responses were, therefore, received from them as attered by the Divine command. The religion of Porto Rico, Jamaica, and Hispanicia, was the same as that of Cuba; for the inhabitants were of the same race, and spoke the same lan-guage. The Carribean Islands, on the other hand, were inhabited by a very fierce and savage people, who were continually at war with the milder natives of Cuba and Hispaniola, and were regarded by them with the utmost terror and abhorrence. Yet "the Charaibes," to use the language of the elegant historian of the West Indies, Edwards, "while they entertained an awful sense of one great Usiversal Cause, of a superior, wise, and invisible Being of absolute and irresistable power, admitted also the agency of subordinate divinities. They supposed that each individual person had his pe-culiar protector, or tutelaty deity; and they had their lares and penates, gods of their own creating." "Hughes, in his history of Barbadoes, mentions many fragments of Indian idols dug up in that island, which were composed of the same materials as their earthen vessels. 'I saw the head of one,' says he, 'which alone weighed above sixty pounds. This, before it was broken off, stood upon an oval pedestal, about three feet in height. The heads of all the others were very small. These lesser idols, were, in all probab made small for the case and conveniency of being carried with them in their several journeys, as the larger sort were, perhaps, designed for some stated places of worship.'" Thus, in this vast extent of country, from Hudson's Bay to the West Indies, including nations whose languages are radically different, nations unconnected with, and unknown to each other, the greatest uniformity of belief prevails with regard to the Supreme Being, and the greatest harmony in their system of polytheiem. After this view, it is impossible not to re-mark, that there is a smaller departure from the original religiou among the Indians of America, than among the more civilized nations of Egypt. Greece, and Rome.

Faith of the North American Indians in future rewards and punishenents. Dr. JARVIE.

The belief of a future state of rewards and punishments has been kept alive among all heathen nations, by its connexion with the sensible enjoyments and sufferings, and the consequent hopes & terrors of men. Its origin must have been in Divine revelation, for it is impossible to conceive that the mind could have attained to it by its own unassisted powers. But the thought, when once communicated, would, in the shipwreck of dissolving nature, be clung to with the grasp of expiring hope. Hence no nations have yet been found, however rude and barbarous, who have not agreed in the great and general principle of retributive immortality. When, however, we descend to detail, and inquire into their peculiar notions with regard to this expected state, we find that their traditions are colored by the nature of their earthly occupations, and the opinions they thence entertain on the subject of good and evil. This remark is fully verified by the history of the American Indians. "The belief most firmly established among the American savages," says Charlevoix, "is that of the immortality of the soul. They suppose that when separated from the body, it preserves the same inclinations it had when both were united. For this reason, they bury with the dead all that they bad in use when alive. Some imagine that all men have two souls, one of which never leaves the body, unless it be to inhabit another. This transmigration, however, is peculiar to the souls of those who die in infancy; and who, therefore, have the privilege of commencing a se-cond life, because they enjoyed so little of the first. Hence children are buried along the highways, that the women, as they pass, may receive their souls. From this idea of their remaining with the body, arises the duty of placing food their graves; and mothers have been seen to draw from their bosoms that nourishment which these little creatures leved when alive, and shed it upon the earth which covered their remains. When the time has arrived for the departure of those spirits which leave the body, they pass into a region which is destined to be their eternal abode, and which is, therefore, called the Country of S This country is at a great distance toward the west, and to go thither costs them a journey of many months. They have many difficulties to surmany months. They have many difficulties to surmount, and many perils to encounter. They speak of a stream, in which many suffer shipwreck;—of a dog, from which they with difficulty defend themselves;—of a place of suffering, where they expiate their faults;—of another, in which the souls of those prisoners who have been tortured are again tormented; and who, therefore, linger on their course, to delay as long as possible the moment of their arrival. From this idea it proceeds, that after the death of these unhappy victims, for fear their souls may romain around the huts of their tormentors from the thirst of vengeance, the latter are careful to strike every place around them with a staff, and to utter such terrible cries as may oblige them to depart." To be put to death as a captive is, therefore, an exclusion from the Indian paradise; and, indeed, "the souls of all who have died a violent death, even in war, and in the service of their country, are supposed to have no intercourse in the fusine world with other souls. They, therefore, burn the bodies of such persons, or bury them, cometimes before they have expired. They are never put into the common place of interment; and they have no part in that solemn exermeny which the Burens and the Iroquois observe every ten years, and other nastions every eight, of depositing all who have died during that period in a common place of sepulture." To have been a good hunter, brave in was fortunate in every enterprize, and victorious every interprize, and victorious every enterprize, and victorious every enterprize, and victorious every are careful to strike every place around them with

lat. 60 and 65 north, a region of almost perpetual anows; where the ground never thaws, and is so barren as to produce nothing but mose. therefore, perpetual verdure and fertility, and wa-ters unincumbered with ice, are voluptuous ima-ges. Hence they imagine, that after death they shall inhabit a most beautiful island in the centre of an extensive lake. On the surface of this lake they will embark in a stone canoe, and if their actions have been generally good, will be borne by a gentle current to their delightful and eternal abode. But if, on the contrary, their bad actions predominate. " the stone cance sinks, and leaves them up to their chins in the water, to behold regret the reward enjoyed by the good; and eter-nally struggling but with unavailing endeavors, to reach the blissful island, from which they are excluded forever." On the other hand, the Arro wanks, or natives of Cuba, Hispaniola, Porto Rico, Jamaica, and Trinidad, would naturally place their sujeyments in every thing that was opposite to the violence of a tropical climate. "They supposed, therefore, that the spirits of good men were conveyed to the pleasant valley of Coyaba, a place of indolent tranquility, abounding with guaras and other delicious fruits, cool shades, and murmuring rivulets; in a country where drought

ness of the future state to consist in these tranquil

enjoyments, their fierce enemies, the Charaiber, looked forward to a paradise, in which the brave

would be attended by their wives and captives.

The degenerate and the cowardly they doomed

to everlasting banishment beyond the mountains

-to unremitting labour in employments that dis-grace manhood-a disgrace heightened by the grace manhoodgreatest of all afflictions, captivity and servitude imong the Arrowauks." Thus the ideas of the savage, with regard to the peculiar nature of future bliss or woe, are always modified by associations arising from his peculiar situation, his peculiar turn of thought, and the pains and pleasures of the senses. With regard to the question in what their happiness or misery will consist, they differ; but with regard to the existence of a future state, and that it will be a state of retribution for the deeds done in the body, they agree without exception, and their faith is bright and cloudless. "Whether you are divinities or mortal men," said an old man of Cuba to Columbus, " we know not-but if you are men, subject to mortality like ourselves, you cannot be anapprized, that after this life there is another wherein a very different portion is allotted to good and bad men. If, therefore, you expect to die, and believe with us, that every one is to be rewar-

ness the primitive belief has been retained. This man was a savage, but he spoke the language of the purest revelation.

Latest Missionary Intelligence. Extracted from the London Evangelical Magazine for April, 1832.

CHINSURAH,-INDIA.

ded in a future state, according to his conduct in

the present, you will do no hurt to those who do none to you." This relation is given us by Mar-

tyr, and it is sufficient to show with what exact-

This relation is given us by Mar-

Extract of a Letter from Mr. G. Mundy, Oct. 10, 1821 Female Education .- A native Female School was commenced about six months ago, under the care of Mrs. Townley, and Mrs. Mundy. It has hitherto been kept to a room in the Fort, kindly afforded by the governor. But the situation has proved rather unlavorable to the attendance of the children; and hitherto only seven girls have been collected. But even this number is not to be despised, considering the great prejudices which exist here with regard to female education. We are happy to say that these can now begin to read and write, and have committed to memory Pearson, which are extraordinary acquisitions for a female in Bengal!

A new school-room has just been erected in a the hollidays connected with the late Poojah are expired ; we anticipate then a considerable increase

Preaching .- In addition to the distribution of Tracts and other efforts, our two chapels are open every evening. The congregations are numerous, but alas! the same glorious truths which in rous, but alas! the same glorious truths which in England convert multitudes, are heard here with an indifference which is truly astonishing; and the grossest absurdities are frequently oppose them: so that none but those who are actually engaged in the work can conceive what faith, pa-tience, forbearance, and love, are requisite to enable us to persevere. The principal aim of our opposers is to excite our anger; and they are per-fectly astonished on finding, as generally they do, all their efforts to provoke us fail; in their esteem it is almost miraculous to see any person, especially a European, abused and insulted, and ye preserve his temper: so that frequently, after the service, they will app laud the Missionary's forbearance.

BELGAUM.

Mr. Taylor, Missionary at Belgaum, has transmitted the First Annual Report of an Association formed there, by the British chiefly, for the prom tion of evangelical religion. Many copies of the Scriptures have been distri

buted by this Association, and a great number of Tracts in five different languages. The manner in which they have been received, and the eager desire expressed for more, lead the Association to bope they have proved useful. Among other instances, a Brahmin, who had read the Scriptures and Tracts, said that "formerly he believed the native shastres to be true; but now he felt his faith shaken, and thinks that ours is the true reli gion." and added, he was convinced that many would embrace it, if they were made only perfect-ly acquainted with if. Another Brahmin has recently manifested no small concern about the welfare of his soul. He attends religious instruc-tion, reads our Books, and convinced of the sin of worshipping idols, he professes to have relinquish-ed the practice; he has put away his household gods, and begins to pray to the true God. Pre-sent appearances indicate that he is sincere. A few other natives also, who appear to be under some concern for their souls, are inquiring after

SURAT.

Mr. Fyvie has sent home a journal of his pro-ceedings in the month of June last, in which are many pleasing particulars. We transcribe one

June 21. Preached in the evening to a coi June 21. Preached in the evening to a congregation of natives at our preaching house. Many Brahmins were present. They are generally the most troublesome hearers, but to night they behaved very well. They appeared to be delighted with Christ's Sermon on the Mount. Various questions were asked in the time of reading, which afforded opportunity for considerable discussion. Speaking to them of all men being sinners, and of the impossibility of being accepted of God but through a Mediator, they replied, "this is true; we must have a Mediator." I said, "Who will be your Mediator?" They replied, as some holy man." I then said, "But who will be his Mediator; you have said, all men are sinners, consequently, all holy men are sinners." ners, consequently, all holy men are sinners."
They admitted this, and said, "The question I

the second or to be a constitution of

had asked was a very deep one, and required wis-dom to answer it." I replied, "We require a person who was without sin to be our Mediator," and I was going to tell them of Jesus Christ, when one said, "Yes, Jesus Christ, who is God's equal, became incarnate; the sins of mankind were cast upon him, (imputed to him) and by dying he made atonement for our sin, and whosever believes in Jesus, becomes interested in his Mediation." I was delighted to hear this from the lips of a heathen. Truth will make its own way. Many other remarks were made in the course of the

vening which much encouraged me.
Mr. Fyvic confirms what his colleague, Mr. Skinner wrote, that they had finished the Transla-lation of the New Testament into the Guzerat language, and were disigently employed in printing Tracts in the same, together with elementary books for the native sahools. Mr. F. says, "since I last wrote, I have prepared sixteen discourses on the leading doctrines of the Holy Scriptures in Guzerat, which will make a little volume in octavo. The parables of Christ, &c. will be printed at some future time. We wish to begin the print-

ing of the Old Testament soon.
Our schools are as follows: English school, 30 boys; Native school, 70 boys: total 100 boys. We have the prospect of some more new schools. We are all through the mercy of God, at present (Aug. 8, 1821,) in pretty good health. W. F.

MORAVIAN MISSIONS.

LABRADOR.

Here the brethren have three stations—Okkak,
Nain and Hopedale.

Extract of a Letter from Okkak, August 8, 1821. "The blessing of the Lord has rested upon the preaching of the Gospel of a crucified Saviour, which, by the grace and power of the Holy Spirit, always approves itself the power of God for salvation to all that believe; of which many encoura-ging instances might be quoted. Thirteen adults have thus been added to the Christian Church; ten were admitted among the candidates; twelve to the Lord's Supper, and eight among the candidates for it. We request you to present to the venerable British and Foreign Bible Society our most cordial thanks, for the valuable present of Esquimaux New Testaments, sent to us by the ship. They are a treasure of immense worth. Our worthy fellow-laborer, Brother Jacob Nissen and his wife, return this year to Europe, after having most faithfully served this mission for twenty four years.

From Nain, August 24, 1821. "To the praise of the glory of His grace, we may declare with truth, that the Gospel has not been proclaimed by us in this place in vain. . We have again seen many encouraging proofs, that the Spirit of God guided both the whole congregation and the individuals, into a more thorough knowledge of its blessed truths, for their own advancement in true piety, and in the love of their Saviour. Since the return of the ship last year, five adults and six children have been baptized; four received into the congregation; three admitted candidates for baptism, and six made partakers of the Lord's Supper. The congregation consists of 172 persons.

"The fifty years jubilee of the Mission in Labrador, was celebrated on the ninth of August, with the Lord's rich blessing upon us and our dear Esquimaux. In all the service of the day, a spirit of joy & thanksgiving prevailed throughout the whole congregation. We praised Him with heart and voice, for all the wonders he has wrought in behalf of the misssion in Labrador, during half a century, in which he has led, preserved, and blessed us abundantly. His mighty arm has protected us in many dangers, and the preaching of His cross has been attended with ower, and the demonstration of His Spirit in many heathen bearts.

"On the 21st the Clinker sloop of war, Captain William Martin, arrived here from Ok-kak. Her commander had been directed by the Governor of Newfoundland, Sir Charles Hamilton, to visit the three settlements of the Brethren on the coast of Labrador, to inquire after the welfare of the missionaries, and their Esquimaux, and to offer them any assistance in his power. We consider this visit as permitted for the henefit of the Mission, & thank the Lord that we found in this office a man of such a Christian and humane character.

From Hopedale, September 4, 1821. "If we take a retrospective view of the effects of the preaching of the Word of the cross in this place, during the past year, and consider what the Lord has done for our dear Esquimaux flock, we may well exclaim, "What shall we render unto the Lord for all his benefits!" Many are, indeed our infirmities and imperfections, but He has nevertheless glorified His name among us, and caused His grace to be made manifest in the hearts of our people. Blessed be His name, that we may declare with truth, that he has here also a flock of sheep whom He knows by name, who hear and knew His voice, and follow Him in the path of life. Among our youth we see many plants of the Lord's own planting, though we always rejoice over them with trembling, knowing how much they are exposed to seduction. The number of our congregation is 73 baptized adults, 51 of them being communicants: 60 baptized children, nine candidates, and 9 yet unbaptized. In all 151 souls. August 27. We had the joy to see the Harmony arrive safe in our harbor. But we were not a little astonished, and even perplexed, when, instead of one, we beheld two ships approaching to-wards us; nor could we conceive what might be the meaning of so unexpected an appearance. We were, however, soon made aware, that the second arrived with the most friendly intentions. It was His Majesty's sloop of war, Clinker, of 16 guns, commanded by Captain William Martin; sent by his Excellency, Sir Charles Hamilton, Governor of Newfoundland, to survey the Labrador coast, and expressly to visit the settlements of the Brethren on it, and by personal inspection to be informed of their real state, of which very unfounded and unfavorable reports had frequently reached Newfoundland, through our neighbors in the south The captain spent most of his time on shore with us, and took special notice of every particular relating to this mission."

Extrael of a Letter from Brother Kohlmeister. Several of our Esquimaux, here at Nain, having been informed of the nature and aim of the Bible Society, and its labours in the distribution of the Sacred Scriptures throughout the world, of their own accord, began to collect seal's blubber, by way of making up a small contribution towards the expenses of that Society. Some brought whole seals, or half a seal, or pieces as they could afford it. Others brought portions of blubber in the name of their children, requesting that their poor gifts might be accepted. The expressions they made use of, in presenting their offerings, deeply effected us. Each would bring something, when they heard how desirous other nations were to hear the word of God. They now begged me to send this collection of blubber to those generous friends, who printed the Bible for them, that more heathen might be presented with the Book, "so far more precious than any thing else in the world."

NEW ZEALAND.

The Rev. Mr. Massden has paid a second visit to New Zealand, in order to promote the Mission undertaken by the Church Missionary Society. His information, together with that of the Missionaries themselves, Messrs. Butler, Kendall, and others, has brought the Society acquainted with the real character of the natives, who appear to be excessively addicted toward war, and probably will continue so to be, until some regular government be established among them, or the influence of the Gospel dispose them to peace.

It has been ascertained that the horrid practice of feeding on human flesh is not uncommon. We shall insert some brief extracts from the printed accounts:—

NEW ZEALAND.

queror, and preserved as the spoils of war, with respect—as a standard, when taken from a regiment, is respected by the victor.

With respect to the body of the chief, it is cut up in small portions, and dressed for those who were in the battle, under the immediate direction of the chief who action the beautiful the best of the chief who action the beautiful the best of the chief who action to the chief who act of the chief who retains the head; and, if he wishes to gratify his friends who are not present, small portions are reserved for them; on the receipt of which they give thanks to their god for the victory obtained over the enemy. They not only eat the flesh of the chiefs, but are wont to take their bones. bones, and distribute them among their friends; who make whistles of some of them, and fish-hooks of others. These they preserve with care, as me-morials of the death of their enemies.

It is also customary with them, for a man, when he kills another in battle, to taste the blood of the slain. He imagines that he shall then be safe from the wrath of the god of him that is fallen; elieving, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or god of the de-

When they have got possession of a Chief and his wife, after the woman is killed, their bodi are placed in order-before the Chiefs. The Are kee, or high Priest, then calls out to the Chiefs to dress the body of the man for his god; and the Priestess, who is also an Arcekee, gives the commands to the wives of the Chiefs to dress the wo man for her god. The bodies are then placed on the fires and roasted. The Areekees then take each a piece of the flesh, in a small basket, which they hang on two sticks stuck into the ground, as food for their gods, (to whom they are going to of-fer up their prayers, and whom they are about to consult relative to the present contest,) in order that their gods may partake first of the sacrifices. While these services are performing, all the

Chiefs sit, in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look or these mysteries; while the Arcekees are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the A-

When all the sacred services are completed the Areekees return the answer of ther gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed, and all in common feed upon the after slain. They eat the slain, not so much for food. as for mental gratification, and to display, public

ly, to the enemy, their bitter revenge. Reflecting on these horrid practices, one of the Missionaries says, "Oh! that the Christians, in highly-favoured England, did but well know the spiritual and temporal wants of this fine race of heathens !- they would pray earnestly, and would throw open their purses, so that there would be no lack of laborers for this desert, which shall one day be as the garden of the Lord, though at pre-sent, all is darkness and the shadow of death.

GREAT OSAGE MISSION.

Rev. Mr. Pixley to the Domestic Secretary of the N. Y. United For. Mis. Society. Jan. 17, 1822. DEAR SIR,-Previous to our coming out to this distant country; the public mind had been prepared by the communications from Washington and elsewhere, to suppose these a very different people from what they are; and to believe, that, almost without an effort, or a single self-denial, except that of parting with our friends, and coming here, the work of evangelizing and civilizing the natives would go on rapidly and successfully. We were told of their dignity; of their stationary settlements, or villages; how desirous they were of learning to read, and to become like good white people; and, in fine, we had almost forgotten that epraved nature is depraved nature still, wherever er it may be found; and that changes, such as we wished to be the instruments in producing, were not to be effected, even among those who are call-ed civilized people, without a long and patient waiting for it upon God. But, however things may have been presented to our minds about the condition and desires of this people, a better knowledge of their case from actual observation had not come out for their instruction. They pray, indeed, if it may be called prayer, as w were told; and even now, as the whilst I am writing in my house, I can hear then at their orgies, where their lodges are set up mor than a mile from me. They begin very high, in sing-song note, as loud as they can halloo, and then run their voice, as long as they can carry breath, to the lowest key. Thus they continue the strain, until they are wrought to a pitch Wherein you will hear them sob and cry as tho their hearts would break. I have not yet learned whether it be some particular individuals who make this their business, as mourning men and we men, or whether they are all adepts in it. In such a case, they put mud upon their faces and heads which, as I understand, they do not wash off till their desire is in some measure answered. Thus, you will often see men, women and children, be daubed with black mud. But this is more especially the case when they are going off upon are expedition to shoot game, or to fight their enemies or when they hear some bad news, or have lost some friend or relative. In warm weather, the men go quite in a state of nature, except a cloak around their waists. Many, and indeed most of their little children, are seen going abroad naked, even at this cold season of the year, not withstanding the thermometer has sometimes stood below zero, and the ground is frozen six or eight inches deep. Their villages are nothing more than what they can remove on the shortest notice, one horse being capable of carrying house, household furni-ture, and childsen, all at one load. From this period of the year to the time of planting their corn they generally reside together at one place, which they call their village. The rest part of the time they separate into parties, and stay but a few days in a place, in proportion to the abundance or scar-city of the game where they happen to set up their

But I must hasten to tell you, notwithstanding all these things, as well as the war, and the jealousies among themselves, that we are not without encouragement in our work. The commands of God, and his promise of success, that seed shall not be sown in vain, ought to be sufficient encouragement. But we have more than this. Our school went into operation about two weeks since and we have now twelve children from the natives, of both sexes, and of all sizes; five of the full blooded, and seven half breed. But so variable and deceptive are this people in their feelings and actions, that we have from time to time the most ample scope for imaginary joy and sorrow. as appearances are before us prosperous or adverse; for we are little able to-day to tell what to-morrow may bring forth. But, through your prayers, I hope we shall rest on the promises of God, and not faint or fail; for surely we have seen nuch of his wonderful works! We are now all turning our attention to the more particular busi-ness of our designation; and mine is the laborious undertaking of becoming master of the Indian lan-guage. It is not, however, that which I dread. guage. It is not, however, that which I dread.—Strange as it may seem, never did I enter upon the Latin or Greek with more desire than I do upon this language; and the thought of being able to speak to them fluently in their own tongue, makes no sacrifice or privation appear great or difficult to compass such an object: And when this is gained, I am not certain but that a translation of some part of the Scriptures, and renders sent out from the school as soon as they should be.

"In time of war, great honour is paid to the head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the convancing the mass of the nation in knowledge, and of improving their morals. Why our communications heretefore have been less them. of improving their morals. Why our constitutions heretefore have been less frequent, you had doubtless learned befere this. We hope the lift necessity will not again overtake us. Accept therefore, our highest love; and believe as at most ready to serve you, and to suffer in the constitution of the constitution.

REVIVALS OF RELIGION.

From the New-Haven Rel. Intelligencer. In Norwalk, Con. there is quite a hopeful revival recently commenced. About thirty are numbered already as fruits of its saving power. In Greenwich and New-Canaan, it is also believed that God has began the work of grace.

Extract of a Letter to the Editor, from Jefferson N. Y. May 11, 1822.

God has appeared in a glorious manner to build up Zion here. The influence of his Holy Spirit has been experienced by us in a very interesting manner. The work commenced in the month of March. The beginning of the work was among the males, between 30 and 50 years of age, and some of the most stubborn in society, since which it has prevailed over the society, and among almost all classes. The number indufging hopes is between 70 and 80. The anxious souls are about 50 in number. Fifty-five persons have been pro-50 in number. Fifty-five persons have been pro-pounded for admission into the church. The fea-tures of this revival are in several respects interesting and remarkable.

Eatract of a Letter to the Editor, dated Morristown N. J. May 12, 1822.

Jehovah is marching thro' this town with majestic sway, rescuing rebels from the power of the price of darkness and frustrating his plans for their destruction. Perhaps 200 or 250 singers stand trembling and enquiring with anxious folicitude what they shall do to escape the frown of an angry Judge.— The work has been manifest about 5 weeks, the number of conversions is not known, neither is the number of the anxious. The work is not confined to age or sex, those of from twelve to rising seventy years, have been, to all human appearance nade the trophies of victorious grace. God gran that this marvellous work may spread and prevail until the whole earth shall be illuminated with the heart-cheering, soul-enlightening rays of Gos-pel light. May this be your prayer & the prayer of all who love the appearing of the great Head of

Extract of a Letter to the Edilor, dated Spring field, N. Y. May 11, 1822.

My dear Sir,-I send you the following account

f what the Lord has done for this place, within about a year past, by the outpouring of his spirit. For years, I have been told, professors here have been cold and inactive; appearing to possess the form of godliness, but very little of the power.—
Yet here were some faithful souls who wrestled with God and prevailed. The attention began about January 1821; the increasing number at Church on the sabbath, the crowded conference and the weeping eyes, all showed the Spirit of the Lord was among the people. Anxious meetings were early commenced, to which were invited, not only those under concern of mind, but Christians also were requested to attend and pray for these who were anxious in a separate roo These meetings soon became crowded; Christians seemed to awake as from a dream, while an awful solemnity covered the faces of sinners; to these meetings came the pious, bringing with them their sin-sick friends, seeming to possess the same confidence that Christ would restore them, as did those in the days of his flesh, when they brought to him the lame, the blind, and the dumb to be healed. From thirty to seventy anxious ones, for months attended, bowed down under a deep sense of sin, and trembling under the apprehensions of God's wrath. Before the influence of the Spirit, the drunkard, the profano, the infidely and the moralist has alike been bowed down, owning them selves the chief of sinners, and been compelled to cry out for mercy. About 150 have been the subjects of this work; 120 have united with the Presbyterian Church in this place, Some with other Christian churches. There has been apparently but one feeling among all names of Christians here in the awakening. In the anxious room e by hirth and education. copalians, Methodists, Baptists and Presbyterians all bowed with deep conviction of their ruined state, and asking after Christ, while the pious of each of these classes were in the prayer room to-gether, pleading with God in behalf of their anx-ious friends and neighbours. We have had no opposition to the work, except from a few profesopposition to the work, except from still to say we sors who have stood aloof, and seem still to say we will have no part nor lot in this matter. The work has not yet subsided. Anxious meetings are still continued, and we have the happy prospect at this time of the work advancing. Professors seem engaging anew at the throne, and there are new cases of powerful conviction and conversion Oh, the work is the Lord's and he will carry on.—The power is his, and all the opposition of earth and hell to the Redeemer's cause, will be overruled to the glory of God and to the upbuilding of his kingdom. Yours &c.

State of Religion in Providence, R. I. This town has frequently been favoured with

showers of Divine grace. In the spring of 1820, more than four hundred souls were added to the number of those who profess to be followers of the Lord Jesus-& about a year since, above 80 were added to the Methodist communion; the most of these continue to "fellow on to know the Lord," & "some have fallen asleep in Jesus"—& have gone to receive the reward which he gives to those who believe and put their trust in him. For some months past, many Christians appear to have been slumbering on their posts, apparently forgetful that "the hand of the diligent maketh rich." Yet there were some who did not cease to pray that the Lord would again revive his work in this that the Lord would again re-town. And He who never slumbers nor sleepswhose ears are ever open to the cries of his dren—who has promised to give his Holy Spirit to them that ask him—and whose promises are sure, has been pleased to bless the labours of that inde-fatigable Missionary, the Rev. Mr. Mafit. This interesting stranger commenced his labours among us about three weeks since; and the severa us about three weeks since; and the several meeting-houses in which he preached were crowded to excess with attentive hearers. The effects of his preaching were soon visible. Hundreds of professing Christians, of various denominations, publicly entered into a solemn covenant to live new lives—to be more devoted to God, and earnestly to pray for a revival of religion. Meetings for prayer and exhortation are frequent and very numerously attended, as well as marked generally by deep solemnity, by sincere devotion and anxious inquiry. We are not able to state the number of those who are "striving to enter in at the strait gate," but it is very large. It is common in our Union Prayer Meetings to see from twenty to fifty earnestly soliciting the prayers of Christians in their behalf. Some have felt the burden of sin removed; and are now rejoicing with jey unin their behalf. Some have felt the burden of sin removed; and are now rejoicing with joy unspeakable and full of glory. In view of what God is doing for us, Christians are constrained to call upon their souls to bless his holy name, and not to forget his benefits; and to remember that he has said to them by the mouth of his holy prophet, "Bring ye all your tithes [or prayers] into the store house, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it!"

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[Providence Rel. Intel.

REVIVALS OF RELIGION.

To the Editor of the Boston Recorder,
Sin,—There is a pleasing work of division this region, embracing New-leavish and some other towns in New-Hamphin ther with several others in the north par County of Worcester. The greater part of gion has been the seat of darkness, simple gion has been the seat of darkness, simple error, for a long course of years; but the of moral death seem now to be distant error, for a long course of years; but the of moral death seem now to be distent Holy Spirit is evidently here on a visit of and those pious souls who have wished, and those pious souls who have wished, and are glad.

The work commenced in New Ipwich

The work commenced in New ipwide the last summer or autumn, and still take with very pleasing, hopeful prospects. In state the precise number of those, who make give evidence of having become the suggrace, but probably I shall not be incorrulting that it exceeds 190.

In Rindge there has been a revival of the reversal months—the number of hopeful in the work is 40 or more.

of the work is 40 or more.

of the work is 40 or more. In Fitchburg a special attention to religion to be visible, some time last winter, and not entirely subsided—as many as 15 lan not entirely subsided—as many as 15 hm evidence of having passed from death may spirit of prayer is still prevalent among the In Ashby, the church and congregation of Rev. John M. Putnam is minister, began in sited with the refreshing influences of the Spirit, last autumn. The excitement all nnes, and seems to be almost general—as a 45, it is hoped, have been born of the said 20 have been added to the church.

20 have been added to the church.

A revival of religion commenced in the (Winchendon,) more particularly in the entional church and society, during the same of the church. The work has been gradual, but dering the time of its continuance, it is preis now becoming more general, and more in its character. Meetings on the subtainmeetings, conferences, and meetings for yet well attended, are solumn, and appear to be ed with happy results.—But I think no much so much blessed in awakening the carden recting the anxious, and confirming the subjects of grace, as the Inquiry Meting, has been held weekly ever since the revinal Thirty or forty, we hope, have expe change of heart-seven have united church—eight more are propounded. It many praying souls, and the great both church are continually uniting in praye, in would carry on this work, and make still displays of his power and grace. Tom, May 27, 1822. EDER L. Cu

MISSIONS IN BOSTON

For the Boston Reco Annual Report of the Secretary of " The Female Society for Missionary Purpout

6th, 1822. Respected Ladies,—Having been been the present period, it becomes us to rein various steps by which we have been led to the changes of another year. While thep proceedings of the society have been a pitulate them on the ground of informating with a hope of refreshing the memory, pur mittee deem it their duty to present before concise retrospect of its movements. In pleasure, joy and sorrow, have been then ingredients of our cup. The pon which of our last Report, and marked the decese of our members in the preceding year; it just fallen from our hand, when the unsatyrant laid his icy finger on another, all have since been summoned to follow bermouth of May last, our esteemed brotte, James Davis, the pieneer of all success, sionaries in Boston, likewise closed the so life and calmly yielded his emaciated fruit dust. All those, we have the best rass lieve, have met before the throne of Goi Lamb, and are uniting with the multime heavenly hosts in songs of adoration and particular and parti pitulate them on the ground of informatia, Long will be be remembered as an instru

Missionary Operations. During the spring, vacation at the "in Theological Seminary," two brethren and ed in town as heretofore; and one at the

Early in the season, a number of Bream lieving that the Lord had blessed the lieving that the Lord had blessed the lieving that the Lord had blessed the lieving the formation of a society for the purpose is meting the mission; and delegated a control inquire into the views of this society, in ther we should feel disposed to unite with the employing Mr. Collier, as a Missionary. Vit this an interposition of Providence, in favor cause, having long been desirous our he should go forward in the work, the Baptist bers, with pleasure and satisfaction result it was expedient to pay over to them or in the present year, (excepting the substitu-any individual who might prefer some old sion,) not being at liberty to make any furthe gagement, as our funds are appropriated it was proposed by them, that this society occasionally meet with them to hear their and what succes or encouragement might their efforts. One such meeting has alread curred, and proved very satisfactory to these were present. The mission house, alluded our last Report, built by the "Society religious and moral instruction of the post been completed, and occupied by Mr. less the afternoon and evening of the Lord's different the beginning of latest and according to the lord's different the beginning of latest and according to the lord's different the beginning of latest and according to the lord's different the beginning of latest and the lord and the latest and the latest according to the lat the beginning of July And for seven a past, Mr. Collier has preached there on Land mornings. At noon be preaches at the sain son, as he is still chaplain to that institutes in the evening at a convenient place is street, to a full and attentive meeting. wise holds meetings in different neighborhooding the week, visits the sick, where he is gratefully received, and cheerfully attents other duties which come within the prome

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ed brother C. an opportunity of proving mission is not useless, if the safety, the repu and happiness of a young and interesting are considered important. In a house deal wickedness and folly, he observed a link about 12 years old, who appeared who poor and miserable. Her father dead, he in a state of derangement. He expositiff the family on the evil of bringing up a that way, exposed to the influence of sucthat way, exposed to the influence of such ples and habits; and advised them to play where she would be properly instructed, man of the house, totally declined on any condition than Mr. C.'. taking her into his mily. What could be done? Whose her suppose ye were put upon the severest rack of the Rev. Mr. Cornelius, on beholding the the Orage Captive," who might perhaps have fered death by the tomahawk or the rail knife; or those of our brother Collier, on this child exposed to a life of injunity, in the this child exposed to a life of iniquity, in the of fiends incarnate, and the only alternate his option? He took her. And while we have come to the control of the control applaud the energetic exertions of Mr. Consand the generosity of the lady who came for and paid the ransom of the little Orage; appreciate the feeling and benerolene distribution in this case. We are happy to leaf, thus far the little girl has done remarkably considering by

considering her previous situation.

The Congregational branch of this society again engaged Mr. Bingham as their Missi for several months. He has labored at the Marine Hospital, Fort Independence, various places among the poor in this city.

fret time, he met in the street a native of Owhyfirst time, he met in the street a native of Owhylee. After introducing himself, and conversing
awhile, he discovered in him a willingness to receive instruction. He had repeated interviews
with him, commenced teaching him to read and
write, interceded with friends in his behalf, and
succeeded according to his wishes. ceeded according to his wishes. The tawny trauger has become hopefully pious, made a pub profession of religion; joined the Foreign Mis-school at Cornwall, Com, and is considered a ising member of that seminary. Mr. B. also with a Chinese, in whom he felt a peculiar inat, and in whose favor he pursued a similar lan. By the kind liberality of friends, he has en receiving preparatory instructions, and exact to enter the same school within a few days, ander the patronage of the Board of Commissions for Foreign Missions. A native of the Marque-Islands, was also providentially cast in the way brother B., who expressed a desire to learn to ad. He introduced him to the superintendant interest in the youth, and afforded him instructhe Sabbath School at Fort Hill, who took quite He made some proficiency in learning, but gai soon under the necessity of taking a voyage sea. He returned was sick, and entered the ine hospital-recovered-but "no man cared he met with him again. The superintendant of ed to learn, and has made arrangements for his decation, with a view to his ultimately joining

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Shortly after Mr. B. engaged in the mission the

Mr. B. has likewise found has likewise found a native of Sumatra, had been in this country about 12 years, but who had been in this country about 12 years, and remained ignorant of letters. He manifested strong desire to learn to read the Scriptures. Retedly called on Mr. B. to obtain instruction ; and by his means is now in a situation in this city, where, without any expense to himself, he is daily milet and taught by one of the missionary brethers from Andover. Should these individuals worthy, and be brought to embrace the faith the Gospel, (and for this we should pray,) the nd resulting may be incalculable. Let no memer of this Society think she has withdrawn her aid from foreign missions, while instances of this kind occur in attempting to benefit our own meolis. Mr. B. very modestly declines taking headit to himself: considers that he has only lighted the way for others to see their duty," to se strangers. But the fact is, they might for nt we know, have lived and died in obscurity gnorance, had not heaven directed him to sek hem out. This method of promoting foreign ions is one of the most consistent that can be somed, and is calculated to carry conviction to theathen connections, that we really believe hat our missionaries declare to them; that there alvation in no other but Christ. If they see us osed to pick up their brethren on our own mes; instruct them in the great truths of the spel, and send them home ladened with the richat of blessings, to be communicated to their whole on, they must believe that "we seek no beirs but them."

Convinced of the salutary effects of the exerhas among the female prisoners in the County Raol, 12 ladies volunteered to visit them, two and once a week, to instruct and furnish them no, once a week, to instruct and remain side some employment.—They have as yet made

We have the pleasure of being able to announce heregular establishment of an asylum for " penifemales." This is what has long appeared ighly necessary, as a refuge to which those unbeings may flee, who are led to see the evil their ways, and are truly desirous of retrieving heir characters, and once more becoming ration members of civil society. We hope the manawill receive such patronage from a virtuous ers will receive such patronage from a virtuous ablic, as shall enable them to pursue the most ficient means for advancing their benevolent degns. In connexion with this subject, we congrate ourselves in prospect of the completion of the House of Industry," which is rapidly going on. is hoped this Institution will be so conducted as nder our Alms-house an inviting and comforthe retreat for the worthy poor, where they may almy end their days in the lap of sympathising manity, supported by the comforts of religious

h reflecting on missionary enterprize in seaots, we are called upon to notice the happy conences which have arisen from labours among we find the hearts of Christians open to deand prosecute measures for their instruction salvation. We also find, from intelligence ch is constantly reaching us, that about the time, and ever since this Society commencoperations in this place, Christians in differparts of the world have engaged in similar mions. This could not have been altogether the influence of example, because those has were transpiring in distant places at the period. Can we look at these things, and

aknowledge the finger of God in them? If ait is the work of God, that is enough. the month of September, your Committee ing the importance of being more ardently en-red in the great cause of religion, and the ne-sity of divine influence to render our meetings spiritual, agreed to bear this Society particun remembrance before God at our usual seaof retirement. And we are bound to acknowthat we have had some very precious tothe Saviour's presence with us since that This ought to stimulate us to more diliin seeking the face and favor of God. If more roady to give the Holy Spirit to those task him, than earthly parents are to give to children, why do we not unweariedly plead his richest of all blessings, and participate the that are premised the persevering suppliant.
Our situation admonishes us. Some of our beand once active members have fallen asleep, er have removed from the city, and others a reverse of circumstances, have been under afal necessity of withdrawing. Some also gone out from us to form another society:all these circumstances, however, we have to rejoice that we still, live as a Society, blessed with a good degree of harmony stian effection. And we trust the same rovidence which brought us into this con and which has preserved us bitherto, will old as, and make us instrumental (howerorthy) of advancing his cause. This is the ociety of its kind in the world. It is the of a numerous progeny. Has stood nearly an a living witness to the utility of a union nations in prayer and benevolent exer-And while we firmly and conscientiously in our peculiar sentiments, we rejoice to our animosities and prejudices on the al-Caristias Fellowsuir. By means of ociety, the female professing community been drawn into a closer and more refined uepistolary correspondence and observthe Monthly Concert, which was com-several years previous to the American engaging in it. We would not say these to boast, but we ought to look at facts, and in be aroused to the discharge of duty. They excite us still "to provoke one another to borks," and to use all requisite means for with and usefulness of the Society, humbly on infinite wisdom and goodness to mete our changes for us, according to the counown will. May we realize our obligathe past, & our dependence for the future ing our Report, we consider it no more thute of justice to pause a moment, and over the memory of one, who was flued member of this society, and for so the committee. We allude to Mrs. After passing through scenes of tri-

W. engaged as agent for the United States is esta- | certainly prove to have been. "ill judged," if it blishing a colony of coloured persons in Africa.— Those ladies who visited the African School at the north part of this town, in company with Mrs. Winn, can readily conceive that she would engage in instructing the sable daughters of the ony with all her heart. No doubt her pulse beat high with the hope of being instrumental of saving some precious soul. But He, whose "path is in the great waters, and whose footsteps are unknown," has seen fit to disappoint the fond hopes of his people. Mr. and Mrs. Winn, were removed by coath within eight days of each other, in the month of August last. This, with the decease of several other highly valued members of that mis sion, is a dark and trying dispensation of provi-dence. Yet knowing that the "Judge of all the earth does right," we must be satisfied to record it of our sister, that " she did what she could" to promote the introduction of the gospel, and the omforts of domestic happiness, into that benight-

BOSTON RECORDER.

SATURDAY, JUNE 1, 1822. Tenth Report of the New-York Religious Tract Society-Rev. Dr. Spaine, President; Mr. Jonn R. Hunn, Secretary.

The Managers have adopted the plan of stereo typing their principal Tracts, and are well satisfied

both with its economy and convenience. The Tracts sold and distributed the past year amount to 131,331 English, 7,150 French, and 5,350 Spanish. The receipts of the year, amount to \$1,703, 3, beside 500 dollars loaned to the society for one year without interest by two of the managers. \$1,538, 50 have been paid out; a balance of nearly 150 dollars remains in the Treasury; and the debts due from the society for printing amount to about 950 dollars. Three Auxiliaary Societies have been formed in the course of the year; all in the city of New-York; two among the youth in different districts; the other of ladies of various churches; the last has already transmitted 200 dollars to the treasury of the parent society. 6000 Tracts have been transmitted to President Boyer, of Hayti, and gratefully received: 3000 have been sent also to the Supreme Director of Chili, with the expectation that he will favor their distribution. A short extract from the conclusion of the Report, will exhibit the motives of the Board, and commend the Society to the prayers of the pious, more effectually than any feeble exhertations of our own :

"If it were a matter of indifference to every member of the community whether his neighbour were honest or dishonest, sober or intemperate peaceable or quarrelsome, then might the operations of religious tract institutions be esteemed of little moment to the welfare of 'society. But if fraud, and drunkenness, and murder, are crimes affecting the safety and the comfort, not only of those who may commit them, but of those who may suffer by them; if to eradicate vice, in its most odious forms, is an undertaking worthy of encouragement; then the aims and the efforts of religious tract societies have a just claim upon the countenance and support of every upright citizen, of every friend to his country, and of every

friend to man. But were vice to be viewed only as destructive of the present peace of the wicked, or were the enormites of the profligate to be considered only as inconveniences to others, your managers might perhaps leave their industry to the magistrate. and their zeal to the political economist. If the dead, small and great, were not to appear before an omniscient Judge, to account for all that they have done, and for all that they have left undene; if that Judge were never to take vengeance of those who knew him not, or who believed not the gospel of his Son; if the wicked were not to be turned into hell, with all those that forget God; if there were no resurrection of the dead, no judgment to come, no hell to fear, no heaven to enjoy; your Managers might not have occasion to be so aid so indispensable to enable them to warn the singer of the error of his way; to match him as a brand from the burning; and to urge him to fly for refuge to the hope set before him."

East Tennesses Bible Society.

The last Report, (April 24,) laments the opposition of some, and the indifference of more, to the circulation of the Scriptures. The funds of the society are small, having received but \$155 25 the last year. The American Bible Society, madthem a donation of 100 Bibles and 100 Testaments, and has voted them a further supply of 200 Bibles, and 250 Testaments. This liberality i. acknowledged with gratitude; but it is properly noticed as matter of regret, that the necessity of receiving such donations should exist in a district, where there is abundant ability not only for surplying their own destitute population with Bibles. but for contributing handsomely to the parent society, for the benefit of the needy in other regions. This Report is calculated to awaken attention, & it may be hoped that good effects will flow from it. The friends of Bible Societies have every ground for encouragement. The word of the Lord has gone forth.

Pitteburg Sabbath School Association. Seventeen Schools are united under this name enrolling 1513 scholars on their books, 1061 of which are proctual attendants. Much solemnity on religious subjects has prevailed. Twenty-six of the pupils have been added to the church during the year. Of 175 teachers, 132 are church members; 19 of them added in the same period These facts evince the salutary influence of Sabbath Schools, properly managed, both upon instructors and scholars, and encourage them to perseverance. About three hours in the morning, and an hour and a half in the afternoon are devot ed to the business. The labors of the teachers and the use of the school rooms, create no expense to the association; the purchase of books, rewards, fuel, &c. has cost, \$233, 61; raised by voluntary contributions of the citizens.

Chickasaw Mission, Monroe.

Mr. Stuart has received his remittances from the Missionary Society of the Synod of South Carolina and Georgia, and is advancing in his preparations for the main business before him. The communications from him, in the Southern Intelligencer, of the 4th ult. contain little of general interest, but as Mr. Henry, the Secretary of the society observes, " he writes with encouraged feelings," and "by this time," (27th April,) "has most probably opened the school." 4 Every thing wears a promising aspect;" difficulties are disappearing; and the late reinforcements of the mission, encourage the hope that " the designs of the establishment will now be carried into active and

successful operation." The "intimation" of a "northern paper," will

shall be the occasion of relaxing a single effort of this respected Missionary Society. If, on the contrary, it shall prove in any measure the means of awakening zeal, and increasing effort, the devoted Secretary will not regret the result more than we shall; nor will he do us the injustice to discredit our assertion, when we say that the prosperity of the society whose interests lie so near his heart. is the object of our most fervent desires. As it was far from our intention to obstruct the operations of the society by the remarks alluded to, but rather to forward them, so far as a plain intimation of the cause of some existing difficulties would do it, we hope not be laid under severe censure.

Unitarian Missionaries in India.

Ram Mohun Roy, a distinguished native Reformer in India, is said to be an Unitarian-and to have become such, by the light of nature. This is probable. Certainly, it was not by the light of

Revelation. It is moreover said that all the Hindoos are Unitarians at least, that in respect to the nature of God, the leading tenet of the native Hindoos resembles the Unitarian faith p their many thousand inferior deities being only so many modifications of the one Supreme Creator. We have no doubt that all men by nature, are Unitarians; & that the only difference between them and Christians is, that when they know God, they glorify him not as God; but become vain in their imaginations and their foolish heart is darkened; destruction and misery are in their ways, and the way of peace they have not known. It is raid al so that Mr. Adam, one of the Baptist Missionaries, at Calcutta, has become a Unitarian, through " his intercourse with the Hindoos." We should suppose it must be by such a sort of intercourse; for had he maintained fellowship with God, thro' our Lord Jesus Christ, he could by no means have fallen into such misapprehensions of the Divine

It is anticipated as an infallible result, of Mr. Adam's convertion to Unitarianism, that the confidence of Trinitarians, in the soundness of their principles, must be in some degree shaken. By no means. Their faith does not stand in the wisdom of men, but in the power of God. They are taught by the Author of their faith "expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits;" and when they remember Hymeneus and Philetus and Alexander making shipwreck of faith, even in the days of the Apostles, they are not surprized, much less staggered by the recent falls of those once highly esteemed in the church. If it were possible, the very elect would be deceived-but, the foundation of God yet standeth sure, having this seal, the Lord knoweth them that are his. These men have gone out from us, because they were not of us; and to their own master they stand or

A letter from Mr. Judson, to Rev. Mr. Sharp, contained in the Christian Watchman of last week, brings the unwelcome information, that opposition to the truth in Rangoon daily grows more determined and violent ;-the intolerance of government, and increasing spirit of bitterness among all clames of people, occasions the zayat to be quite deserted, and deters most of the disciples from attending worship on Lord's day. Moung Shwagnong, the principle discipal, has been accused & arraigned, but finally acquitted, and has gone to another part of the country, where it is hoped he may be useful. Mrs. Judson, at the last date, Dec. 8, 1821, had engaged a passage to England for less she should find such relief by this voyage as would permit her immediate return to Rangeon.

Mr. Colman's prospects at Chittagong, are encouraging. The civil authorities favor his mission. This station will prove a safe retreat for Mr. Judson, in case circumstances oblige him to leave the Burman empire.

" A Customer and Patron," who forwarded us a thick duodecimo pamphlet some months ago, (See Rec. vol. 6. page 167,) has just sent us another of less fermidable dimensions. We can assure him, this time, that we have read it with very unhappy interest. He deserves credit for improving on the friendly hint we gave him concerning his long paragraphs; & as we love to increase the obligations of our friends to us, we venture to suggest the query, whether his style will not admit of improvement in regard to its pathos and tenderness. We intended to quote some phrases that are evidently used with much self. complacency, that the author might review them, and pass his own sentence of condemnation on them; but we forbear, only on principles of delicacy. The sarcasm that abounds in the pamphlet, is too coarse to be regarded by any refined mind of any party, with other emotions than those of pity for the man that could descend to the use of t; the insipid pun on the name of Woodbridge, g. is as much beneath the dignity of the author's station, as it is unworthy the reputation he once had for piety and a sound understanding. We should inform our readers, that the object of the pamphlet is to prove that an Association of Ministers, with whom the writer was connected, have persecuted him, by simply acting on the principle, that "two cannot walk together except they be agreed," and excluding him from their body. "I question," says he, " whether heavier fulminations have often issued from the Roman Vatican."

Extract of a Letter, dated Andover, May 18, 1822.

The College at Brunswick is rising from its ashes. The roof is completed, and it is expected that the rooms will soon be ready to be occupied by the students. I was told by Dr. Smith, that the Trustees would probably realize from the subscriptions, the sum of \$8,500, which, besides repairing the building, will enable them to obtain a good fire engine, and form two capacious wells. They are also proceeding to erect mother College edifice, for which they had made preparations before the late fire. Bowdoin College is rapidly advancing in the public estimation. Some of the gentlemen attached to it, are of great distinction in the scientific world, and add lustre not only to that Seminary, but to our country at large.—N. York p.

The Annual Meeting of the Palestine Missi ry Society, will be holden at the Rev. Mr. Thomas's Meeting-House in Abington, on Wednesday the 19 inst. at 10 o'clock, A. M. At 2 o'clock, P. M. a discourse will be delivered by the Rev. Calvin Hitchcock, after which a collection will be taken. Deaf and Dumb.—The following remarks on this belief, are extracted from the Charleston Courier:

"To enter this world without a welcome-and leave it without an adieu-to suffer, and to be unable to communicate your suffering—to stand a sad and silent monument amid the joys of others, which you cannot understand nor conceive of—to be shut out of life—to carry within your bosom the buried seeds of happiness which are never to grow, of intellect which is never to burst forth, of usefulness which is never to germinate—to fir even your presence afflictive, and not to know whether you excite compassion or horror—a whole existence without one cheering sound-without one velcome accent—without one exhilirating thought -without one idea of the present-without one recollection of the past-without one hope of the future-Oh! what a cloud of wretchedness covers, surrounds, & overwhelms, such a deplorable vic

" Now, to throw over such a benighted being the sweet rays of intelligence-to open the intellect, and let it gush forth in streams of light and joyto rouse the affections, that they may know and love God, the giver of all things, merciful even in his chastisements—to enlighten the soul, that it may see its origin and its destiny—to cause the lips to smile, although they cannot speak—the eye to glisten with other emotions than those o sorrow—and the mind to understand although it cannot hear. Oh! what a beautiful supplement to the benevolence of heaven!"

CHRISTIAN UNION. Richmond, Va. May 18.—The first annual meeting of "Richmond Bethel? Union Society," was held at the second Baptist Church in this city on the 3d inst. The annual Report of the Mana-gers, being presented to the Society, was read and accepted.—When the Society proceeded to elect twelve managers for the ensuing year. The Board, consisting of persons in connexion with the Baptist, Methodist, Presbyterian and Episcopal Societies, form four committees, which attend in rotation the Bethel Union meetings on Thursday evenings and Sabbath mornings.—Family Visitor.

A Weekly Union Prayer Meeting, is heldat the Methodist Old Chapel, Richmond, Va.

The Ministers of the Gospel of the various dene minations in Norfolk and Portsmouth, about twelve in number, have, for some months past, been in the practice of meeting together once a week at each other's houses, for the purposes of prayer and praise, and of devising the means of noting unity of spirit and brotherly love among their people. Let Ministers every where go and do likewise, and infidels will soon be constrained to give up their last point, and acknowledge that all Christians do love one another .- ib.

United Foreign Missionary Society.

On Wednesday the 8th inst. this Society held its anniversary in New-York city The Hon, STEPHEN VAN RENSSELAER, President, took the chair at 11 o'clock, and the meeting was opened with prayer by the Rev. DAVID-PORTER, D. D. of Catskill, N. Y. ZECHARIAH LEWIS, Faq. Domeshic Secretary, read the Annual Report, which gave detailed account of the important missions under the care of the Society. The balance in the treasury at the close of last year, was \$1,253 35, which added to the receipts since that time (\$10,695 23,) amounts to \$11,948 58. The expenditure during the same period, was \$12,448 36, leaving a bal-ance due to the Treasurer, of \$499 78. [Ch. Herald.

New-York Auxiliary Female Bible Society. The sixth anniversary of this Society, was cele-brated on the 25th of April, at the City Hotel. Gen. M. Clarkson, Vice President of the American Bible Society, presided, and the Rev. S. S. Wood-hull, read the 72 Psalm. The Rev. Dr. Milnor read the Annual Report, and also the Report of the "Juvenile Female Bible Association," which united in the celebration. The report stated that seven associations had been formed during the last year, on the plan of those in Liverpool; that 180 ladies have been engaged in visiting the districts allotted to them; that 780 Bibles and 100 Testaments had been distributed; and that the receipts had been \$893 62, being \$200 more than the receips of last year: of this sum \$63 was paid by the Juvenile Association. Upwards of \$700 had been paid to the American Bible Society. The Appendix contained extracts from correspondence. and reports of the visitors, which were of a highly interesting character.

The Central Presbyterian Church in Broome-st N. York, was selemnly dedicated to the service of Almighty God, on Sunday the 5th inst. The Rev. Dr. Romayn preached in the morning, from Ps. Ixxxi. 1, 2. the Rev. Mr. Rowan in the afternoon, from Eccl. v. 1. and in the evening, the Rev. Dr.

Spring, from Matt. v. 16.

This Church is a plain neat edifice, built of brick, 75 feet long by 60 feet wide.

On Tuesday evening the Rev. Presbytery New-York met at the above Church, pursuant adjournment, and installed the Rev. Wm. Patton. Pastor. The Rev. Mr. Cox preached the sermor the Rev. Mr. - delivered the charge to the Pas tor, and the Rev. Mr. Baldwin, the charge to the

The Trustees of Princeton College, met on the 10th of April, and conferred the degree of Doctor in Divinity, on the Rev. WILLIAM WARD, of Se-rampore, East Indies.—N. Y. Chris. Herald.

MASSACHUSETTS LEGISLALURE. Wednesday last, the delegates elected to form the General Court of the present political year, assembled at the State House, and proceeded to the due and regular organization of the same. The oaths of office were administered to the Senators and Representatives, by His Excellency the

In the Senate, the Hon. John Purling elected President, and Samuel F. Lyman, Esq. Secretary—the former Secretary, Mr. M. Cleary, having declined being a candidate.

In the House, LEVI LINCOLN, Esq. of Worces ter, on the fourth balloting, was chosen Speaker. Pelham W. Warren, Esq. was chosen Clerk. The former Clerk, Mr. Pollard, declined a re-election.

LATEST FROM ENGLAND. The brig Friends, Captain Wilson, arrived on Wednesday from Liverpool, in 34 days passage. London journals by this arrival, are to the 20th April, and Liverpool to the 24th. Their political contents are not very interesting. The Courier says, that accounts from Russia, via Hamburg, are of a wartike character—that the second Rus sian army was to assemble immediately at Padolia that the Emperor was preparing to join them, and relays of horses posted at all the stations for his journey. A considerable fleet was fitting out at Nicolajew.

The first Russian army assembled on the Pruth, consisted of 280,000 men.

There appears nothing in these papers from

France, of any interest; nor do they mention any thing from Spain, corroborating the late report of assassinations at Madrid. The markets were well upplied with bread stuffs, and no appearance of The Globe of the 20th April, contains an official

communication, which Mr. Zea, the Minister of powers of Europe. It is a firm, dignified, and well written state paper, and calculated to make an impression on them. A free trade is offered to such nations as shall recognize their independent ence; and to those only.

DEATHS.

In Boston, Mrs. Elizabeth Everett, aged 38, vife

38, formerly of South Bridgewater; Mr. James Lamb, 75; Mr. John Robinson, 47; George S. Taylor, only child of Capt. George T. 14 mo.; In South Boston, Mr. George W. Hunting, 20.

Ip Charlestown, Mr. James C. Richardson, late of Brookfield.—In Roxbury, Mr. Isaac Curtis, 54.

—In Salem, Mr. James Redington, 76; Mrs. Susan Cook, wife of Mr. John M. Cook, 25; Mr. George Kean, 40.—In Medway, Ahijah Richardson, M. D. 70.—In Salisbury, Mr. Stephen Coffin, 92.—In Milton, Mr. Charles Stone, 44.—In Lex-92.—In Milton, Mr. Charles Stone, 44.—In Lexington, Mr. Joseph Robinson, 35.—In Cohasset, Mr. Justin Kent, 24. His death was occasioned by a fall from mast head.—In Abington, Mrs.
Thankful Hobart, 75, relict of the late Col. Aaron
Hobart.—In New Bedford, Francis Rotch, Esq.
73; Mr. William Smith, 40.—In Boylston, Mr. Nathaniel Lamson, 74.—In North Brookfield. Mrs. Elizabeth Carro h, wife of Mr. Nathan C. 74. -In Brunswick, Me. Mr. Isaac Dowe, Innholder,

—In Brunswick, Me. Mr. Isaac Dowe, Innholder, formerly of Boston, 51.

In Philadelphia, Miss Sarah Atwood, of Haverhill, 24.—In Easton, Penn, Rev. David Bishop, pastor of the English Presbyterian congregation, 30.—In New Orleans, Mr. Thomas Cheever, 25, late of Newburyport.

In Moscow, N. Y. David Craumer and Ward Locke, They had been dressing flax, and the house being empty, they laid down to sleep on the flax and tow, which, by some accident took fire, and occasioned fheir deaths before they awoke.

In Halifax, Mass, after a distressing illness, Mrs.

In Halifax, Mass. after a distressing illness, Mrs. Lucy Soule, wife of Mr. Jabez Soule, aged 66. A few days before her death, she expressed hope of her interest in Redceming love.—At Row-ley, Doct. Nathaniel Cogswell, 83.

In Taunton, 7th inst. Mrs. Abigail Dean, wife

In Taunton, 7th inst. ours. Adaptive mystery of of William Dean, aged 29. Thus in the mystery of the providence of God, is another taken away in the providence of God, is another taken away in the midst of her days and growing useful mother from her helpless children, when childhood most requires the maternal watch; a wife removed when most the belper of the father's cares; but that faith which beholds God the same in all events, gave submission to the will of her heavenly father. She had named the name of Christ be fore men, and found faithfulness in his promises .-Though amiable in nature, at the age of 24, she made that profession of his religion which casts away all confidence in the flesh, and relies only on the grace of God for pardon of sin and eternal life; maintained a Christian walk, and though so soon called to the great conflict, met the last enemy stript of his terrors, triumphing over palu and death, through the faith that is in Jesus .- Thus leaving to bereaved bosoms a legacy, which king-doms could not purchase, the balm of Christian

In Abington, Mass., on the 14th ult., after a short but very distressing illness Dea. Josian Tor-ney, in the 68th year of his age. About forty years since, at a season of the powerful outpourng of the Spirit in the place, he became a hopeful subject of religion; and from that period to the day of his death was a firm believer and defender of the distinguishing doctrines of grace, and apickness, which from the first he believed would prove fatal, he enjoyed great serenity and peace of mind in view of the universal purposes and providence and absolute sovereignty of God, the divinity and all-sufficient atonement of Christ, and the kindred doctrines, which had been precious to him through life, and which were, as he repeatedly declared, still more precious and consoling to him on the bed of death, and when entering on the boundless scenes of eternity. The cause of Zi seemed to lie nearer than ever to his heart. He addressed both saints and sinners who visited him, in a most solemn and affecting manner; and appeared to spend much of his three weeks' confinement and bodily anguish in prayer, in the exercise of unconditional submission to the Divine will, and is rejoicing in hope of the glory of God, until at length the wished for summons arrived, and he calmly fell asleep. "By the grace of God he was what he was." "Blessed are the dead which die in the Lord."-Communicated.

MIDDLESEX AUXILIARY SOCIETY FOR EDUCATING PIOUS YOUTH FOR THE GOSPEL MINISTRY.

TOTICE is hereby given, that the Annual Meeting of the Middlesex Auxiliary Society for educaling Pious Youtn for the Gospel Ministry, will be holden at the house of William Jackson, Esq, in Newton, Rev. Mr. Homer's Parish, on Wednesday, the 12th day of June next, at 10 o'clock, A. M. At 2 o'clock, P. M. a Sermon will be delivered in Rev. Mr. Homer's Meeting-House, by Rev. Dr. Holmes, of Cambridge, after which, a collection will be taken in aid of the benevolent object of the Society.

A punctual attendance of the Directors is par-

icularly requested. S. STEARNS, Sec'y. May 27, 1822.

LEGHORN HATS, SILKS, &c. &c. TUST received per Arab, 10 Cases heavy Black Sarsnets-4 do. Synshaws-3 do. Changable arenets-5 do. American Green do.-2 do. Supefor Levantines—8 do. Canton Nankin Crapes—6 do. Black Hdkis—1 do. Figured Sarenets—5 do. Common and Fine Flag Hdkis—3 do. Ladles Loghorn Hats, 32 to 52, superior quality—2 Bales Striped and Plaid Seersuckers—Rhodes' fine Twilled and Plain Elect Replacet led and Plain Black Bombazetts for summer wear -American Bed Tickings-Straw Bonnets-Bands American Bed Tickings—Straw Bonnets—Bands and Trimmings—Umbrellas—Ribbons Figured & Plain—Silk Kid and Beaver Gloves—Linen Cambricks—French Braids—Merino Shawls—Black & Colored Italian & Canton Sewings—Black, White, Pink and Green Italian Crapes—Broad Cloths, Cassimeres—Linen—Pins—Furnitures—Cambric Muslin Hdkis.—Vestings—Cassimere Shawls-Bombazetts—Plain and Twilled Drab Kerseys-Popline—Imitation Sheetings for Shoemakers— English Shoe Thread.—All of which will be sold at lowest market prices, for cash, or approved credit. HUBBARD & GREENOVOR,

No. 69, State-street. JEREMIAH FITCH & CO.

WOULD inform their friends and customers that they have relinquished their retail business, and let their lower store, No. 5, to Lincoln & Dana, and continue the wholesale business as usual in their Chambers, No. 7, over their former store No. 5, Market-street, where they have for sale by the bale, case or piece.

100 packages fresh Woolen, Cotton, Linen and Silk GOODS, received this Spring by the different ships from London and Liverpool—the greater part of which were hought for cash, and will be sold at a small advance, either for cash or approved credit.

2m. June 1. No 7, Market-strect-

approved credit.

Nonvola, ss .- Probate Court at Quency, May

N the representation and petition of Elisha Holbrook, Administrator of the Estate of RICHMOND THAYER, late of Randolph, in the County of Norfolk, a minor, deceased, intestate, praying to be authorized and licensed to make sale of so much of the real estate of which said deceased. of so much of the real estate of which said deceased died seized, as will produce the sum of two hundred and forty dollars, for the payment of his just debts, and an additional amount for incidental charges, in manner prescribed by law.—Ordered, that the consideration of said petition be referred to a Probate Court to be holden at Quincy, on the second Tuesday of August next; then and there to be heard and decided upon; and the said Elisha is hereby directed to give notice thereof to all persons interested therein, by publishing an attested Copy of this order, in the Boston Recorder, three weeks successively, before that time, that they may then and there appear, and they shall be heard concerning the same, if they see Copy—Attest—Samver Haven, Rep.

usively useful in a foreign clime. Mr. sularly from Rev. Mr. Jenks.

continent, the way seemed to be open

From WASHBURN'S Hymns. Consolation to Parents under the Loss of Infants. Safe in the heav'nly Shepherd's arms, And gather'd to his faithful breast, Beyond all danger or alarms, The infant spirit is at rest.

Glad to forsake the feeble clay. And breath a pure, immortal air, He wing'd his joyful flight away, The glory of the bless'd to share. With pow'rs enlarg'd to comprehend The wonders of redeeming grace, Millions of blessed infants bend,

And see their Saviour face to face. O could we listen to their praise, And their divine enjoyments see, We should not weep when Jesus says, "Suffer this babe to come to me." Now, though we see not, we believe; We have a record firm and sure;

Let us its heav'nly voice receive, And, trusting, patiently endure Soon may we meet the happy throng, Walcom'd by those who went before; And join their everlasting song,
To feel the parting stroke no more.

The grave of the Pious Cottager. All welcome to thine earthly bed, Thou pilgrim, to thy home at last; Here rest thy worn and weary head, The bitterness of death is past! Humble thy grave, and not a stone Tells where the slumb'ring body lies! But God there smiles, and that alone, A glory sheds that never dies? The flowers that o'er this low bed bloom, The mantling turf that wraps it round, How lovelier than the costly tomb, With piles of massy marble crown'd!

Then slumber here—in Jesus sleep— Thy Saviour and thy God is nigh; This mortal He will safely keep,

Till rais'd in immortality!

MISCELLANY.

THE ARGUMENT IN FAVOR OF UNITA-RIANISM FOUNDED ON THE AUTHORI-TY OF GREAT NAMES.

Unitarians are more apt, if I do not mistake, than any other sect who assume the Christian name, to boast of the patronage of distinguished men. This is possibly owing, in part at least, to that lurking consciousness that their cause stands in need of such a prop, which more frequently, perhaps, than is imagined, attends the advocates of error. And hence there is scarcely any method of defending their auti-christian citadel of which they appear more fond, than to array a list of eminent men, te whom they lay claim, as the open or the secret friends of Unitarianism. That cause, they tell us, cannot be bad, which some of the greatest and best men that ever lived, have espoused.

The weakness of this plea is so obvious, that a formal refutation of it will not be thought necessary by any impartial reader. The same plea might be urged with quite as much force in support of Transubstantiation, the worship of Images and Relicks, and many other of the most palpable and irrational errors, that ever disgraced the Christian Church. They have all had able and eminent advocates, whose opinions have been confidently quoted in their favour and whose authority quoted in their favour, and whose authority would be decisive, if talents, learning and virtue, could be admitted as substitutes for scriptural warrant. Yet if any one were to argue that, because John Duns Scotus, and Aquinus, and Bellarmin, and Fenelon, and Pascal, and a host of other eminent men, were all Catholicks, and devoted their great powers and erudition to the support of many of the superstitions of the Papacy, that therefore these superstitions must be founded in Scripture; every impartial man would perceive such a con to be at once illegitimate in reasoning, and false in fact. Not a whit better is the argument drawn by Unitarians, in favour of their cause, from the authority of great names. As long as they them-selves are compelled to acknowledge that the grossest absurdities, and the most wretched superequally distinguished, they will hardly venture to lay much stress on an argument so capable of be-

ing turned against them.

The truth is, if ALL THE WOALD were against the BIBLE, it would be of no weight in the Christian's estimate. If all the talents and learning that ever apostate man could vaunt, were league for the support of Unitarianism, it would only be another proof that the wisdom of this world is fool-ishness with God. Thus we argue in the case of those who reject Revelation altogether; and the argument is just as good with respect to their NEAR RELATIVES, the Unitarians. The question which we are called upon to solve, is, not, whether this great man believed in accordance with us; or whether that great man believed differently; but the question is, what saith the Scriptures? If THEY be in our favour, we can well afford to have thousands of great names in the ranks of our opponents

But it ought to be known, that, whatever may be the value of this argument, it operates with incomparably more force in favour of Orthodoxy. than in favour of Unitarianism. In taking a survey of the Christian world, from the time of the Apostles to this hour, for one truly great man who has avowed himself a Unitarian, I will venture to produce fice hundred, who have taken the oppoproduce fire hunarea, who saids side side. All the great Reformers, throughout Europe, as we shall see hereafter, espoused the cause of Orthodoxy with perfect decision. Nay, the great body of the most profoundly learned and plous men that ever adorned both Catholick and Protestant Christendom, have espoused the same cause, so far as respects the main points in dispute between the Orthodox and Unitarians. If the question, then, is to be carried by a majority of votes-by a majority of the great and the eru the majority is immense in favour of Orthodoxy. But if the weight of piety, as well as of talent;—of deep Biblical and theological knowledge, as well as of elegant literature and human science, is to be taken into the account, the preponderance in favour of Orthodoxy, is beyond all comparison. This Unitarians well know; and, therefore, it must be Unitarisms well know; and, therefore, it must be confessed they had no small temptation to make, as they have done, an ostentatious display of the comparatively few respectable names that could be mustered on their side.

But it will, perhaps, be asked, Have not some men of distinguished talents and learning, who a-vowed themselves Unitarians, written with great ability on the evidences of Christianity, defence of some of its doctrines? They But if Unitarians are not to be acknowledged as Christians, what estimate ought we to form of these men and their labours? Were they powerful writers on behalf of Christianity, and yet no Christians? By what name, then, ought they to be known? There is really no difficulty in this case. A man may write with great zeal and force in support of a PARTICULAR PART of a religious system, who can by no means be considered as a cordial friend of the GENERAL SYSTEM. A Deist may write with great ability in defence of the doctrine of a particular Providence, which is evidently a doctrine of the Bible; and a Jew may write with no less ability in support of the miracles and inspiration of the Old Testament Scriptures, in which the Christian will always own him as an auxiliary. But you would not think of calling either, on this account, a Christian. In like manner, if Dr. Priestly, or Dr. Lardner, or any other distinguished Unitarian, wrote well on any subject connected with Christianity, while we venerate them for their learning and virtues, and thankful-

ly avail ourselves of their aid, on any subject on which they have written ably and instructivel we are no more bound to call them Christians, structively: to consider the general spirit of their writings as coinciding with the Gospel, than we are to consider Jasephus, Maimonides, or Ben Jarchi, as entitled to the name of Christian, while we esteem, and employ their works, in aid of the Christian [Miller's Letters.

For the Boston Recorder. AMERICAN COLLEGES. A Table exhibiting the residence of the Students of nine Colleges in the United States.

•	Yale. Cambridge. Cambridge. Dartmouth. Brown. Union. Bowdoin. Middlebury Williams. Amherst.	Colleges.
458	48,555,56	Mass.
221	6-2-15	Conn.
148	2000 204 407 0000	N.Ha.
116	×62-4-899	Vert.
101	000800-50	Maine.
43	0000000 m	R. Isl.
204 11	1000140	N York
=	800000000	N.Jer.
24	00000-000	Penn.
8	0000-0004	Ohio.
24	00000000	Virg.
9	00000000	Maryl.
7	000040000	N Caro
34	000002-	S. Caro
12	00-0-0037	Georg.

There are, from Kentucky, 5 in Cambridge, and 1 in Union; from Lousiana, 3 in Cam bridge, and 3 in Union; from Mississippi, 4 in Cambridge, 3 in Yale, and 2 in Union; from Alabama, 1 in Yale; from District of Columbia, 3 in Cambridge, 1 in Yale, and 1 in Union; from Ohio, 7 in Yale, and 1 in Union; from Delaware, 1 in Cambridge; from West Indies, 3 in Yale, & 1 in Union; from South America, 1 in Yale; from Nova Scotia, 1 in Cambridge; from Upper Canada, 1 in Williams, and 1 in Cambridge; from Lower Canada, 1 in Cambridge, 1 in Yale, and 1 in Middlebury.—The Catalogues examined, were those of 1821, except Cambridge and Union, which

By the table it appears, that the students of Yale, are from eighteen States, from the District of Columbia, from South America, the West Indies, and Lower Canada.

The students of Cambridge, are from 16 States; from the District of Columbia, Nova Scotia, and the Canadas.—The students of Union, are from 17 States; from District of Columbia, and the West Indies .- The students of Dartmouth, are from 5 of the New England States; and all of them but 2, from New Hampshire, Vermont, and Massachusetts.—The students, except 2, of Brown University, are from the six New England States; and, except 5, they are from Massachu-setts, Connecticut, and Rhode Island. More than two thirds of the whole number are from Massachusetts. The students, except 2, of Bowdoin are from Massachusetts, New Hampshire, & Maine. The students, except 9, of Middlebury, are from fassachusetts, Vermont, and New-York.

The students, except 2, of Williams, are from Massachusetts, Vermont, and New-York. The students, except 3, of Amherst, are from the New-England States, and more than two thirds of the whole number, are from Massachusetts. It appears also, that one hundred and ninety one

students from Massachusetts, nearly one half of its whole number; are sent out of the obtain an education.

Fifty-six from Connecticut, less than one fourth of its whole number, are sent out of the State .-Fifty-one from New-Hampshire, about one third o its whole number .- Fifty-six from Vermont, almost one half its whole number. Sixteen from Maine, less than one fifth of its whole number. Six from Rhode-Island, less than one sixth of its vhole number.

In relation to New-England, it appears, by a comparison of the number of students furnished by the States, with the population, that Massachus setts furnishes more in proportion to her popula-tion than any other State; that Connecticut furnishes more than any other State except Massachusetts; that New-Hampshire, and Vermont, (if we suppose that the students of Burlington, about 40 in number, are mostly from Vermont,) furnish about an equal number that Rhode Island furnish-

It appears further, that New England furnishes 1067 students, and including those at Burlington, 1100, that is one to 1500 inhabitants; that Massachusetts furnishes one student to 1000 inhabitants nearly. It is a fact that Berkshire county furnishes more than one student to 1000 .- If then, the United States furnished as many in propertion to their population, as New England, they would furnish six thousand six hundred; and if as many as Berkshire county, they would furnish nine thousand seven hundred, while they do not fur-nish more than three thousand, and more than one third of these are from New-England. What inexpressible obligation, this fact imposes upon the people of New-England, to the God of all its

There is another fact which imposes still great er obligations. 392 out of 1223 students in the New-England Colleges, are hopefully pious, and are with few exceptions preparing for the Gospel Ministry. Soon shall the "wilderness," some of it at least, "blossom as the rose."

For the Boston Recorder.

American Education Society's Library. It has long been a matter of difficulty for indi-digent students to procure the necessary books. The price of books & the number of books required is, indeed, not great—but the means of indigent studente, are often less. To those, who accustome to receiving money by thousands, it is not easily conceived with what difficulty, a young man, wh has nothing, purchases a Latin Grammar. H has nothing, purchases a Latin Grammar. He has no parent to give it to him, for his father is poor, and has a large family, and does not know how to spare his sonts services until he is twenty-one; or his mother is a widow, & she wants her son at home to take the place of his father, and assist her in supporting the family,—and it requires much self-denial and many prayers to part with him. Or which is not uncommon, the young man him. Or which is not uncommon, the young man has no parents, he is alone in the world; the mo-ney allowed him by the Education Society is barely sufficient to pay for his board; be begs his tuition; he is dependent for his clothes; he has wood to buy, and other necessary expenses to defray; how shall he get his books? We might detray; how shall he get his books? We might borrow money to purchase them. But he has no credit, for he has nothing in possession, and noth-ing in expectation, and he has borrowed money al-ready till he owes a debt, which to a rich man, would appear a mole hill, but it appears a moun-tain to him; or if his credit is good for a few books, he had rather do any thing, than to sak to

be trusted. Under such circum be trusted. Under such circumstances, I have known a Beneficiary write to a friend, who was two hundred miles from him, for a Greca Majora. Thus he writes, "If you could by any means procure me a Greca Majora, I should feel myself very much oblized to you, as I have often been." He adds in a penscript, "Dear Sir, I hope you will not think it strange, that I send to you for a Greca Majora, as I know not how to do without it, or how to obtain it." These and similar considerations and circumstances, induced the Education how to obtain it." These and similar considerations and circumstances, induced the Education Society to propose the plan of forming classical libraries in the principal colleges and academies. The success of the plan was rendered probable from the fact that such libraries had already been formed, in Yale, and Williams and Union Colleges, and in Brown University; and had been found highly, advantageous. As soon as the plan was proposed, several gentlemen in Boston and the vicinity, contributed liberally to it, and enabled the Society to commence a number of libraries, much to the encouragement of indigent students, and to the advantage of those literary institutions, where they are pursuing their studies. Classical books are most wanted, and thus far such only have been contributed. When this plan, thus have been contributed. When this plan, thus successfully commenced, shall be accomplished, another great barrier in the way of obtaining an education will be removed, and the number of those, who are encouraged to make the attempt, no doubt greatly increased.

For the Boston Recorder.

A HINT TO MOTHERS. Mr. Editor,-In coversation with a dear friend net long since, on the comparative influence of precept and example, I was much affected with an observation she made respecting her own exan observation she made respectively remember, said she, that when a child, I thought that if my mother was a Christian, I hoped I never should be one."

This was not said from the least disrespect to her mother; for she expressed the highest respect and affection for her, as a Christian & indulgent parent. Unfortunately her mother possessed an irrita-ble disposition, and to say the least, often "spake unadvisedly." As the natural logic of children is, to judge of things by their apparent effects; and as the child saw her mother in anger, & acting under its strongest impulse, who can wonder that she was appalled at the thought of becoming a Christian. She could not witness the tears of repentance that flowed in her mother's closet; neither did she then know that Christians are sanctified in this world but in part; she associated religion with the example of her beloved parent, and to be like Christ, she thought was to be like her mo-

ther, and the thought was painful. How vain is it, to inculcate by precept, what our practice daily contradicts. Parents are the natural "guardians of their children"—models for their imitation. Mothers certainly have more than an equal share of influence; and is it not true, that they form the infant mind. What mother, and especially what Christian mother, can bear the thought, that her unboly example, should be the means of plunging the soul of her darling into everlasting woe.

Little Compton, May 1, 1822. Rev. EBENEZER COLMAN,

Sir, -As a proof that we are not insensible of your unwearied exertions for the benefit of the church and society in this place, and that we wish to testify, (if only in this humble manner,) a grateful recollection of your numerous kindnesses; you will please to accept, from several Ladies of the United Congregational Society, the enclosed sum of \$20, to constitute, you, Sir, a life member of the "New England Tract Society."

Most respectfully yours, MARY SHEPARD. I take this method to express my sincere thanks to those Ladies of Little Compton, who have, in this liberal and unexpected manner, "testified their grateful recollection" of what they are so partial as to call my "numerous kindnesses," and unwaried exertions for the benefit of the church and society in that place;" and to assure them, and the church and society with which they are connected, that while they remain destitute of a pastor, I shall, cheerfully, as heretofore, render them every service in my power. E. COLMAN.

VIRTUE PERSONIFIED. The Rev. Drs. R— and E— were col-eagues in one of the churches of Edinburgh. The former was an elegant writer, and handsome spea-ker; but belonged to that class of preachers, in the national church, known by the name of moderate men : the latter, was truly evangelical in hi views and sentiments, and consequently rank-ed with those who are denominated the orthodox clergy of the church. Dr. R——, one Sabbath morning, delivered to the congregation a sermon upon virtue. In his discourse he endeavoured to exhibit this ornament of Christian character, under the most engaging aspect; and, after he had bestowed upon it every epithet of commendation, which his powerful imagination could invent, he ummed up the whole matter in this very anima ted and striking sentence: "Indeed virtue is an object in herself so amiable, lovely and commandmg, that were she to appear, in our world, person fied, I am sure men would fall down and worship

- ascended the pulpit, on the afternoo of the same Sabbath, and addressed the congrega tion. His subject happened to be more evangelical. He had occasion, therefore, to speak some thing of the fall of man and of the depravity of hu man nature. The conclusion of his colleague' iscourse seemed to militate a little against this doctrine; and, therefore, induced him, in his ser mon, to make a gentle allusion to it. He said "Probably his worthy brother had been carried away rather too much, by the warmth of his imagination and his attachment to his subject; when in the forencon, he declared, that men he was sure, would fall down and worship virtue were she to appear on our earth personified: for, that virtue had already once appeared upon this earth personi-fied; but men instead of falling down and wer-shipping her, cried out against her, "Away with her, away with her; crucify her, crucify her."

The cry of the Jews against our Saviour; the pronoun her is substituted for him, to suit the gender usually applied to virtue.

Good Stewards.—There is much moral beauty and simplicity in the following anecdote:—

The late King of Prussia rung his bell and no body answered. He opened the door and found the page asleep on the sofa. He was going to wake him when he perceived the end of a billet sticking out of his pecket. He had the curiosity to know the contents. He took and read it. It was a letter from his mother, who thanked him for having sent her a part of his wages, to assist her in distress, and besought God to bless him for his filial goodness. The King returned to his room, took a roller of ducats and slid them into the page's pocket. Returning to his apartment, he rang so violently that the page awaked and entered. "You have slept well," said the King.—The page made an apology, and in his embarrassment happened to put his hand in his pocket, and felt with astenishment the paper of money. He drew it out, turned pale, and looking at the King, burst into tears without being able to speak a word.—" what is the matter" said the King.—"What alls you?" "Ah! Sire," said the King, "God often sends us good in our sleep. Give it to thy mother. Salute her in my name, and tell her that I will take care of her and you." Good Stewards .- There is much moral beauty

Short Advice worthy of Long Remembrance. KEEP SUCH COMPANY AS GOD KEEPS. Monkeys.—On a shooting party, one of his friends killed a female monkey and carried it to his tent, which was soon surrounded by 40 or 50 of the tribe, who made a great noise, and seemed disposed to attack the aggressor. They retreated when he presented his fowling pioce, the dreadful effect of which they had witnessed, and seemed perfectly to understand. The head of the troop, however, stood his ground, chattering furiously; the sportsman did not like to fire at the creature, and nothing short of firing would suffice to drive him off. At length he came to the door of the tent, and finding threats of no avail, began a lahim off. At length he came to the door of the tent, and finding threats of no avail, began a lamentable moaning, and by the most expressive gestures to beg for the dead body. It was given him—he took it sorrowfully in his arms, and bore it away to his expecting companions. They who were witnesses of the extraordinary scene, resolved never again to fire on one of the monkey race.

[Forbe's Oriental Memoirs.

GEORGE DESMOND.

UST published by S. T. ARMSTRONG, 50 Cornhill, The HISTORY of GEORGE DES-MOND, founded on facts which occurred in the East Indies, an interesting and instructive volume We have seldom met with a narrative less ob-We have seldom met with a narrative less objectionable than this; its tenor is altogether instructive; the descriptions natural and striking, the events interesting and affecting; & the style is well adapted to the subject. We earnestly recommend it." London Evang, Mag.—Price 75 cents single, \$7,50 a dezen.
In Press—Milner's Church History, 5 volumes

May 18.

IMPROVED EDITION OF

OLD COLONY COLLECTION ANTHEMS. AMES LORING, No. 2, Cornhill, will imme diately republish a handsome edition of se lections from the above work, with additions and improsements, in one volume. The whole selected and arranged for the Organ or Piano Forte, by the Handel and Haydn Society of Boston, to whom the copy right has been transferred.

Great care will be exercised to insure accura-

cy, and to correct any errors which may have oc-

cy, and to correct any errors which may have oc-curred in the printing of former editions. It is not designed to insert in this collection any of the pieces from the volumes of Sacred Music now publishing by the Society, nor will the Socie-ty publish in their volumes any pieces from this collection, that there may be no interference or competition in the publication of the two works.

IMITATION SHELL COMBS. HOMAS A. DAVIS, No 2, (Corner,) Market Row, fronting the Market, has just received direct from the manufactory 200 Dozen IMITA-TION TORTOISE SHELL COMBS.—Also, 80 Doz. elegant patterns of TORTOISE SHELL Do. Country Traders, and those wanting this article by the dozen, will always find the best asortment, and on the most reasonable terms.

May 18.

Copartnership Formed.

THE Subscribers have formed a connexion CLEVELAND & DANE,

and have taken Store, 43, Market-Street, where they offer for sale, the following Rich Goods, 1 case Merino Shawls, long and square—colours white, scarlet, and black, 1 do. French Silk Scarfs, with wrought borders, 1 de. Levantines, black and coloured, 1 do plaid Florences.

do, plaid Florences, handsome patterns, boxes Zephyrs, containing a very beautiful as sortment of colours,
Fancy Silk Hdkfs.; Merino Indispensibles,
German Flag Hdkfs.; black French Crapes, Nankin and Canton Crapes; Crape Dresses, Synchaws and Sarsnetts; Irish Linens,

Fancy Prints; Ginghams, &c.

Also, 1 case of Leghorn Bonnets, Nos. from 26 CHARLES CLEVELAND, May 4. JOHN DANE.

FORTY-EIGHT CASES PARIS PAPER HANGINGS OTLATEST FASHIONS.

J BUMSTEAD & SON, No. 68, Cornhill,
have just received by the Oak, from Havre,
48 cases, containing a very large and superior assortment of PARIS PAPER HANGINGS.

This uncommonly rich and extensive addition to their stock, makes it well worthy the attention of all who are about purchasing, and who de

sire the most modern style. Country merchants supplied on favourable April 13.

BOOT AND SHOE MANUFACTORY.

WILLIAM S. CHADWICK, has on hand for VV sale, and is constantly manufacturing, La-dies', Gentlemens', Misses', Childrens' and Boys Shoes, comprising the most extensive assortment that can be found at any store in this city, viz: Ladies black kid and morocco Shoes with and without heels of every description; Ladies black and coloured English kid and Dress Shoes, very

elegant; Ladies English masereine blue, purple and other colors, fashionable patterns; Ladies black and colored Denmark Satin and Prunello Shoes, with and without heels;-together with a complete assortment of Women's common low price Leather and Morrocco Shoes.—Also, Misses Childrens' and Boys Shoes, in every variety of fashion. Gentlemen's Wellington Boots, Walking and Dress Shoes, Dancing Pumpa, Morning Slip-pere, very nice; together with every article usu-ally kept in a Shoe Store. Ladies and Gentlemen in the country, who wish to supply themselves in this city with good Shoes, and at the same time cheap, can here be accommodated on the most reasonable terms; and should the Shoes purchased not meet their expectations they are at liberty

to return them and receive their money.

Merchants in the Country who purchase Shoes in this City for retailing, will find it to their advanto call as above before they purchase elsewhere.

MUSIC TUITION AND BOARD. MUSIC TOITION AND BOARD.

MR. S. P. TAY LOR, Professor and Teacher
Of Music, and Organist at the West Church,
respectfully tenders his Professional Services to the
Ladies and Gentlemen of Boston, in teaching the
Pianoforte, Organ and Singing. Application to be
made at the Franklin Music Warehouse, No. 2
Milk-street, or at his house in Leverett-Place,
Green-street, West Boston, where a few young Ladies can be accommodated with Board, and havthe use of his Pianoforte.

Nov. 3.

NEW-ENGLAND MUSEUM. 76, Court Street-GREATLY ENLARGED. Open every day from 7, A. M. to 10, P. M.

THIS Grand Lyceum of Nature and Art, has been recently much enlarged by the Addition of another Entire Museum to its former very great collections; the additions made within the last six months, being alone greater than any other Muse-

um in this city.

It now fills ELEVEN SPACIOUS HALLS and APANT-MENTS, two of which are 70 by 36 feet.—This Establishment is adapted for Rational Amusement, consisting of the wonderful works of Nature and Art, from all parts of the world, and is well calculated to instruct the mind and improve the heart.

The admiration and entire satisfaction universally expressed by visiters is the best testimony in its favor. All persons whether from the City or Country will find both pleasure and profit in viewing these immense collections, and are respectfully solicited to patronize the Establishment.

The Remember, New-England Museum.

Admittance 25 cts. only, without distinction of age.

HARD WARE AND CUTLERY DAYSON & NURSE, No. 3, Unioned Have received by the late arrivale fina

verpool, an extensive assortment of

Hard Ware and Cuttery, viz.

Table and Dessert Knives—Pen, Poole Table and Dessert Knives—Pen, Police, two bladed do.—Razors—Scissors—House Shesp Shears—Cam's Cast Steel Chiseledges and Plane Irons—Spoke Shaves—Draw Knives—Hemming & Sons' superfine white chand silver eyed Needles—Brass and Iron Casticks—Snuffers and Trays—Gilt and MM and vest Buttons—Pearl and Glass do.—Ped. Screw Augers—Nail and Spike Gimblett—Campass Frame. Fret and Brass. man and Cast Steel—Hand, Iron and Brank, Webb, Compass, Frame, Fret and Bow & Scotch, spring mortice and Knob Locks—Carunk, Pad and Till Locks—Bright and Market Latches—Patent Butt Hinges—Wood Stranguare Head do—plated and tinned Iron 7a and Tea Spoons—Commode Knobs—Branga and Paw Castors—Brass Nails—Glais Paper.

Also—CUSHMAN'S TRUNNEL AUGUST. John Barber's "Old English" Razors—a sal voice of RODGERS' PATENT PENKING English fine drawn Nails, 6d to 20d-Bay tles—Sheet Lead, 3, 3 1-2 and 4lb.—Horn vols Scythes—Cut Nails Spikes and Ballock Tin and Brittannia Tea Pots Brok Cords & Lines of all kinds, &c. which will be very low, for cash or approved credit. May

City Furniture Warehouse.

JUST opened a large Ware House in the street, at the entrance of Marshall's lawhere is en hand & will be constantly apply with rich, elegant, ornamental & useful line hold Furniture, and will be disposed of on any terms as at any other establishment of the interest and other Card Tables; do. Grecia and other Card Tables; do. Grecia and other Dining and Breakfast Tables, with without Castors; Ladies' work Tables, with without Castors; Ladies' work Tables, with without Bags; Wash and Light Stands; For Writing Desks; Grecian Couches; Sofas and without Bags; Wash and Light Stands; Pont Writing Desks; Grecian Couches; Sofas and fa Bedsteads; Easy Chairs; Night Calier good assortment of Gilt frame Looking final Live geese and common Feather Beds; a grantery of fancy and other Chairs, Philadelphia New-York patterns; high back rocking and ing do; Mahogany and stained high pot, and French carved Bedsteads; together vingeneral assortment of common and low picel miture, where purchasers are respectfully into call and examine for themselves, and we every favour will be received with grating. every favour will be received with gratitude, N. B .- Furniture sent by a careful man b part of the city free of expense.

Bargains! Great Bargains, In Cabinet & Chair Furniture, Mahogam GRIDLEY & BLAKE, having replications of their Stock principally for Cash, see for sale, the following articles of warranted NITURE, at such prices as cannot fail to the fullest expectation of the purchase

wishes to lay out his cash to the best advants,
30 Bureaus, various quantities,
1500 Cone, Green, Rosewood and Turtle to colored Chairs,
150 Fancy Chain,
100 gilt framed Looking-Glasses, from the find the colored Chairs,
40 set Brass Andirons,
100 high post, field, trundle, French and Bedsteads,

Bedsteads, ladies Work Tables, with and without

Grecian Couches and Sofas,

20 Live Geese and common Feather Ed.
4 Ward Robes,
2 Eight Day Clocks,
10 warranted Timepieces, 12 Portable Desks, 50 set Bedstead Posts,

Fancy Bellows and Br Copper-Wash and Tea Kettles,
Book Shelves, &c.—5 Secretaries.

Also, 50 M. feet St. Domingo and Bay Manny, allowed to be the best lot, without except

in the city, being selected from various caps 2000 lbs. Live Geese and common Feather. Warehouse, No. 53, Cornhill. 4 Earthen, Glass and China War OTIS NORCROSS & CO. No. 15 Exch Street, have received by the Parthin other late arrivals from Liverpool, an extensi sortment of EARTHEN and CHINA WARL sisting in part of complete Pining Services of printed Ware, Zebra, State House, Elephant lege and Turkish view patterns—Plate, flers, Mussins, Dishes, Nappies and Baken, patterns—Oval and round Ten Ware—Gr

shape handled Coffee Bowls and Saucer, and Saucers and Bowls—Ewers and Basons O bers, Pitchers, &c. new and elegant pate with a general assortment of CC, Coloured, ed and Edged Ware.

Also—A good assortment of China Tas White and Gold broad band and double like

nished, Landscape Views, &c.- A great van Enamelled and Common Lustre do. Prime assorted Crates as usual, expressy

ed for Country Trade.—Glass Ware-all of common, plain flint and Cut.

The above goods are offered repacked at a ginal packages, as low as at any House in feet.

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NORVOLK, ss .- Probate Court at Quincy, "

ON the representation and petition of Bates, Administrator of the Estate of BATES, late of Weymouth, in the County folk, yeoman, deceased, intestate, praying authorized and licensed to make sale of the real estate of which said deceased deed, as will produce the sum of ninety-free of for the payment of his just debts, and an all amount for incidental charges, in manuscribed by law.—Ordered, that the consider thereof be referred to a Probate Court, to be thereof be referred to a Probate Court, to be en at Dedham, on the first Tuesday of Just at three o'clock, P. M.; then and then heard and decided on; and the said Ribbert and decided to give notice thereof, to sons interested therein, by publishing an all Copy of this Order, in the Boston Recorder, weeks successively, prior to that time, the may then and there appear, and they heard concerning the same, if they see care.

EDWARD H. ROBBINS, Judge of Philocopy—Attest—Samyer, Haven, Reg.

Copy Attest SAMUEL HAVEN, Reg. Nonrolk, ss. Probate Court at Quinth

ON the representation and petition of Crane, Administratrix of the Estate of Crane, as CRANE, late of Quincy, in the County of fold, yeoman, deceased, intestate, praying authorized and licenced to make sale of the county of th of the real estate of which said Thomas die ed, as will produce the sum of twelve dollars, for the payment of his just debts, additional amount for incidental charges in the payment of his just debts, additional amount for incidental charges in the payment of the first described by law.—Ordered, that he first described in the first deration of said Petition be referred to Court, to be holden at Dedham, on the first day of June next, at three of the clock, P. sand there to be heard and decided upon said Sarah is hereby directed to give notice of, to all persons interested, by publishing tested copy of this Order in the Recorder, P. in Boston three weeks successively. Profit in Boston, three weeks successively, Pro-time, that they may then and there appeared they shall be heard concerning the same, see cause. EDWARD H. ROBBINS. Judge of

· Copy-Attest-SAMURL HAVES